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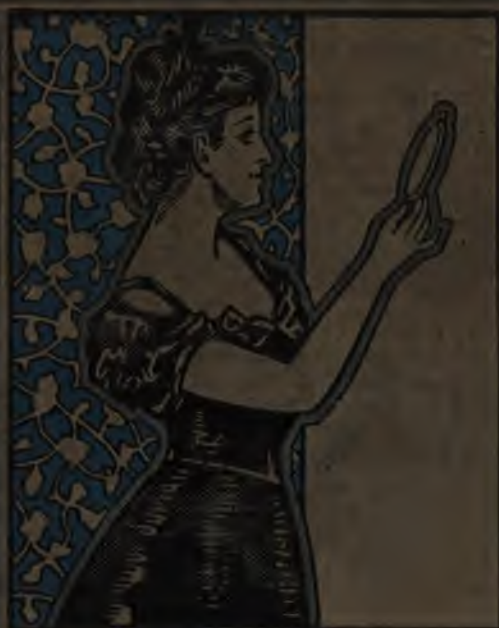
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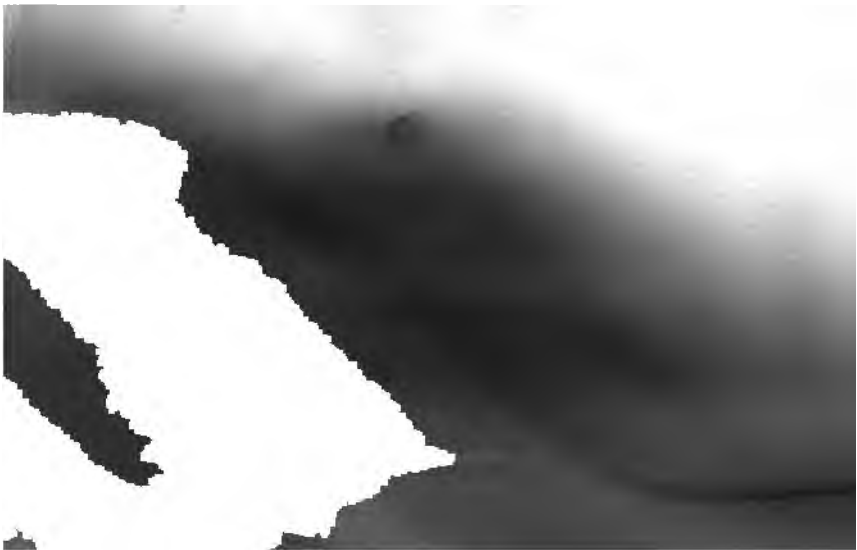


*Beauty's
Aids
or
How to be
Beautiful*



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BEAUTY'S AIDS
OR
HOW TO BE BEAUTIFUL

Beauty's Aids

OR

How to Be Beautiful

BY

The Countess C——



Boston

L. C. Page & Company

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PART I

I. ON FEMININE BEAUTY IN GENERAL

II. THE ENEMIES OF BEAUTY

BEAUTY'S AIDS

CHAPTER I

WHAT IS A PRETTY WOMAN?

IT is not easy to answer in a few words the question which heads this chapter. The conception of female beauty differs in every nation, and in every nation is a matter of individual taste. Ask an Oriental the kind of woman he thinks beautiful; he will describe a type of woman, black-haired, with languorous, almond eyes, and, above all, developed with a generosity amounting to obesity. The last detail is, for an Arab or a Turk, the important point, and certain harems enclose, it appears, beauties of a majestic size. Ask the same question of a subject of the son of heaven; he will depict his ideal with yellow skin, eyes narrow and oblique, short-waisted, and with feet so small as to be almost an infirmity. We have the ideal of the black beauty in the Venus of the Hottentot, which bears very little resemblance to that of ours, and the people of the Slav race admire a face with

large cheek bones, snub nose, and thick lips, which to us appears perfectly hideous. But without going so far to seek differences of opinion, let us remember that in the same country the ideal of feminine beauty has undergone, with time, numerous changes. What woman celebrated for her beauty two or three centuries ago, does not seem to us now almost insignificant, even vulgar? Nay more, even in the same country, and at the same time, the ideal of feminine beauty is not always the same. Who has not witnessed the following scene? Two men watch a lady, with whom they are not acquainted, enter a room. "What a pretty woman!" ejaculates one, with an admiring air. "Do you think so?" replies the other disdainfully, "you are really not hard to please." Or again, this little phrase that one hears uttered every moment by people perfectly disinterested and sincere: "I don't know why Madame X. has such a reputation for beauty; personally, I do not think her anything so extraordinary."

And while intelligent persons thus disagree, there are even those who, wishing to be paradoxical, deny the existence of radical feminine beauty.

There is no such thing as a beautiful woman or a plain woman in itself, they say, after the manner of philosophers; there are some women

who appear beautiful, and others who appear plain. Beauty itself is purely a matter of opinion and the imagination, and to corroborate this rather original statement, they add, "The loved woman is to the one who loves the most beautiful of all." And try to persuade a lover, who is ardently and sincerely attracted, that some other woman is more beautiful than the object of his affections, and see what he will answer you. Therefore beauty is purely a question of the imagination.

Very well, then, while not willing to displease these gentlemen, we are not of their opinion, and even their argument we can turn against them. That a man violently in love thinks the woman he loves the most beautiful of all, we acknowledge, although it is not always universally true; but this same man, so deeply in love, should he meet in the street two other persons, would know perfectly how to distinguish, if the one was plain and the other pretty, because, when his appreciation has no bearing on the beloved object, it is perfectly correct, and his ideal of feminine beauty is a true one when he is disinterested. Love is blind, we grant, with respect to the "one person," and many men in love with insignificant women and women of mediocre beauty, can be shrewd critics, and very sure of that which concerns others.

There remain the different opinions popular to countries and the age. But could it not be said that these differences are more fancied than real. That a Chinese, a Zulu, or a Kalmouck, should create to himself his own idea of beauty different to ours, is not to be wondered at. But may not the fact be attributed to the circumstance that these people have never known any women but those of their own country? Who knows that, placed in the presence of a pretty European, they would not relinquish, in the end, their exotic ideas? Many examples have proved that nations the most remote and most eccentric in their conception of the æsthetic female, have not been entirely insensible to the traits of white beauty.

There is still an argument in favour of the disprovers of beauty. It is that which asserts that of two fellow-citizens and contemporaries, one will find a woman beautiful and the other will not. The answer to this argument is very easy. It is evident that therein beauty and charm, distinct in themselves, are confounded. A woman can be beautiful and yet not please, and *vice versa*, in the same way that a woman can please one person and not please another. But a man who is clear-sighted and sincere will never call a really beautiful woman, plain. He would pronounce judgment thus, as one hears so often, "I do not say that she is not a pretty

woman, but she does not please me." Feminine beauty is something essentially complex, and in which it is hard to distinguish the elements.

It always seems on reflection that an accomplished woman must unite, at the same time, beauty, grace, distinction, elegance, and charm. Let us try and analyse successively those qualities which comprise the force and power of our sex.

CHAPTER II

BEAUTY

BEAUTY, considered by itself, to the exclusion of every other quality, is something which appeals essentially to our senses. It is solely a matter of form and colour, and arises from the painter's and sculptor's art. It is of importance, then, if one would try to define it, to consider the forms, the lines, and colours. The female form should show a soft and rounded contour, nothing harsh or angular. The lines which delineate the form should present to the eye the image of a succession of curves, more or less pronounced, for but one sharp line will

jar in this harmonious compound. These rounded forms render the movements more supple and more gentle, and producing this result, that a well-made woman is more naturally and more easily graceful than another. These curved lines render a woman stouter than a man, which she is in general. With her, the bones being, as a rule, invisible through the surface of the skin, avoid the ungraceful projections of certain bones of the male sex. Also, for a woman to be perfectly beautiful from a plastic point of view, it is important that she should not be too thin, for exaggerated thinness spoils the ideal lines by bony projections of the frame. At the same time, a woman should not be too fat, for obesity fattens the contours, and the effect thus produced by the opposite extreme is equally unpleasant.

To-day, the woman of long and fine lines is admired, but whatever the figure of a woman may be she is always beautiful when she presents to the gaze a contour harmonious, firm, and supple, with rhythmical movements at once easy and undulating. It must be added that the extremities should be small and thin. The second element which constitutes ideal feminine beauty is the colour. It is evident that in our climates, the skin should be white, but it is not an absolutely essential condition.

In the south of France, Spain, and in Italy, there exist types of admirable women with brown skins or yellow like an orange. To be pretty a woman need not have an absolutely white skin, but rather one with warm, bright colouring, the skin of which they wrote in the eighteenth century, "a skin made up of lilies and roses," or the dead white skin, so choice in our day, or the warm colour of meridional and Creole faces. But what is absolutely contrary to beauty is the earthy skin, the olive, cadaverous-looking skin of a deathly shade, which is generally accidental, arising from some illness, and disappearing with the cause that produced it.

Amongst other points of female beauty are the eyes, the teeth, and the hair. We will take them separately in their several chapters. Let us just say here that the eyes should be large and well-formed, and ornamented by thick brows and well delineated eyelashes; the teeth white and ranged well in a mouth, preferably small, but without exaggeration; the hair fine, supple, and of a brilliant and warm tint.

The shape of the nose, without being wholly unimportant, is not a grave question, so long as it does not present a ridiculous appearance, though, probably, taste usually inclines to the straight nose of the Greek statues.

To resume—a body well proportioned, of supple and undulating lines and harmonious

curves, with fine attachments and small extremities, a skin of a warm and brilliant tint, a rather small head with fine and brilliant hair, almond eyes, surmounted by well-traced brows, and bordered by long and sweeping eyelashes, white teeth placed in a little mouth: such is in our age and in our country the ideal of female beauty—the word beauty being taken in its absolute and exclusive acceptation. It is now necessary to consider the other qualities constituting a pretty woman. We will commence by—

CHAPTER III

GRACE

BEAUTY, properly speaking, is purely physical, and differs from Grace, which comprises at once a physical and a moral element, but they are so closely associated that it would be impossible to dissociate them for the purpose of analysis. The physical element of Grace appears to reside precisely in that harmony, that ease of motion, which gives to many the happy proportions of the body, and is in consequence a resultant of beauty.

The moral element is a combination of beauty, of tact, and of amiability, qualities which ex-

plain themselves and which are indispensable to every woman desirous to please and produce a good impression.

Whatever it may be, grace is an essential attribute of the real woman. It is a charming gift which, unfortunately, is not always the companion of beauty. One has seen women of irreproachable beauty who were not graceful, and who left among persons of their acquaintance an impression of incompleteness, of something lacking, which was really painful. It is true that a woman is seldom entirely graceful without being pretty, but if she unites the attributes of grace, the impression she produces is sweet and complaisant. In fact, an accomplished woman should be graceful as well as pretty, and this quality is so indispensable, that some prefer it to actual beauty. As proof, see the celebrated verse of the great French writer of fables—La Fontaine :
“and grace still more beautiful than beauty.”

CHAPTER IV

DISTINCTION

BUT if the pretty woman ought to be beautiful and graceful, it is necessary that she should also be distinguished. Therefore, what is distinction? Like all the other feminine qualities, distinction is very difficult to determine, because our everyday language is perpetually confounding it with grace and with elegance, which are quite different. We have explained what Grace is, we shall say later on what Elegance is; for the present, we shall try to limit ourselves to the domain of Distinction.

Distinction can be natural or acquired, that is to say, it consists in forms or manners. Distinction in forms is an aggregate of qualities which one meets with sooner in women of the world, and less seldom, but nevertheless occasionally, in women of the people. The length of the lines and strength of nerves are essential qualities. A little woman can be very pretty; it is seldom that she is of distinguished beauty. With real distinction must not be confounded a certain snobbery which varies according to country and surroundings. At this moment

it is not distinguished to have a very highly coloured skin, whereas such a possession was considered very choice among the women of the upper classes in the seventeenth century. In the age of romance a woman bore no reputation for distinction, if she did not wear a languishing air, and a tearful bearing, as if, indeed, she was on the point of expiring. These are the little caprices of fashion, a little puerile perhaps, but to which an intelligent woman accommodates herself, and which she even makes serve as an ornament to her natural gifts.

The distinction which is acquired, the distinction which shows itself in manners, is rather a negative quality. It consists first of all in abstaining from certain actions, certain gestures, and certain words. It comprises a perfect acquaintance with the usages of society and the ways of the world. But it is necessary that that knowledge should not appear acquired, but rather as natural and innate.

In abstaining from certain gestures there should be no stiffness—if one is inconvenienced one must not show it. Elegant and measured movements, a light and springy walk, ease of gesture and purpose, an infinite tact in all things, comprise real distinction. Nothing is further from it than eccentricity, which attracts attention and also provokes mockery. The distinguished woman should excite attention without

seeking it, and in such a way that her admirers should not be able to say exactly what they admire in her. Distinction is something indescribable, but something which is very desirable in a beautiful woman.

CHAPTER V

ELEGANCE

ELEGANCE, though confounded with Distinction, is essentially different. The two qualities, it is true, often go together, indeed it is seldom that a woman who is distinguished is not also, at the same time, elegant, but the fact remains. Elegance consists entirely in an artistic toilet and the manner of putting on one's clothes. The principal quality an elegant woman should possess is taste. A woman who neither dresses out of fashion, nor yet makes herself a slave to prevailing mode, who dresses well and knows how to choose the attire and ornaments most appropriate to her style of beauty, circumstances, and social position, is an elegant woman.

Elegance of the toilet must not be confused

with riches and surroundings. A woman adorned as if for the play, covered with brilliants and costly stuffs, can quite as easily be far less elegant than another who is simply dressed, but whose toilet is the result of good taste, refinement, and personality.

CHAPTER VI

CHARM

IF Beauty, Grace, Distinction, and Elegance are distinctive qualities, each with separate existence, it is not at all the same with Charm, which has no proper existence of its own, and is, before everything, the result of one or other of the above qualities. Although the word "charm" speaks for itself, it is not easy to define. It should be, according to its meaning, a sort of magic which surrounds a woman and captivates all hearts and minds. But how and why? That is the point. Because she is beautiful? Beauty is not always sympathetic, or graceful. Beauty can excite admiration, nothing more, without enslaving her admirers, or blinding them to her faults. What, then, is charm in a woman? It

is impossible to say exactly. It is something which produces a feeling of pleasure, of admiration, and sympathy, which pleases the most and which is soonest admired. Whatever it is, if a woman possesses Beauty, Grace, Distinction, and Elegance, and to all these qualities adds Charm, she exercises a wonderful fascination, and wields an almost limitless power.

II. *THE ENEMIES OF BEAUTY*

WE now know what is an accomplished pretty woman. What more must we consider? What are the enemies that will attack her beauty and attempt to diminish or spoil it? It is a common topic in literature—the short duration of physical beauty. From Anacreon and Horace to the poets of our day, all have deplored the rapid flight of our charms. “Beauty—gift of a day—the envy of the gods,” wrote Lamartine, the great poet.

Let us try and contemplate, sensibly and boldly, the enemies of our beauty, and view, without dread, the ravages they can inflict. Such will be the object of the present chapter. We shall point out at the same time several means of parrying their formidable attacks. At the end of the book we shall indicate, in detail, more perfectly and specially, the methods for preserving this most precious of our gifts.

The enemies most terrible and relentless are—age, our faults and passions, and our way of living. Let us take them in turn, and consider how they should be treated.

CHAPTER VII

AGE

IT is a terrible moment, a solemn day for all, and one which the ancient Romans marked with a black letter, when a pretty woman perceives, on consulting her mirror, the appearance of the first line, the faint trace—hardly visible as yet—of the fatal “crow’s foot,” which will spread out at the corners of the eyes, on a skin of satin, hitherto lissom and white. But the trouble increases, the worry becomes more bitter and almost inconsolable when the eye discovers in the shining ebony or the rich tawny gold of the hair the first white thread, the forerunner of imminent old age. What! old age already! Is youth then so short, that with life hardly begun, happiness, pleasure, and love must already be renounced never to return. Never again any worldly triumphs, never again hear the whisper of flattering admiration, but see instead the adulation now given to others; no more compliments, no more vows from the troop of wooers that follow always in the steps of a pretty woman! Such are the sad thoughts that cross our mind at

the annoying appearance of the first line or the first white hair, but they are unnecessary, believe me, for there is no need to make oneself miserable; rather keep such sad thoughts and tears (which in any case do not improve the appearance) for graver circumstances. As the swallows do not make the springtime, so a tiny wrinkle on the face, or a hair another colour than its companions, does not make old age. Thousands of other causes than that of age will bring lines or grey hairs. There are several ways of guarding against these slight inconveniences which we shall learn in that special chapter devoted to the face and the hair. Time ages our beauty quite differently, and its attacks are much more grave and much more formidable. Would that lines and grey hairs were the only penalty of old age, then we might at little cost clothe ourselves with eternal youth, and bear testimony to the miracles of the "fountain of Jouvence"! It is not, unfortunately, quite the same, as we shall see presently.

The human body is an organism of which all the separate parts are constantly in motion, to accomplish the functions necessary to sustain life; always working, the organs exhaust themselves in the achievement of their office, entailing a loss of strength, which is replaced by the nourishing power of sleep. But we do

not regain sufficient, and the result is lassitude and wear and tear of the organs. This wear and tear is the only real sign of old age, and it is much more terrible, because it is impossible to escape, and will appear ruthlessly at any given moment of the existence. Therein lies the fatality of mortal life, to which we can only submit. Let us see how this wear and tear of the organs, which is the real old age, can harm our beauty. When the organs are tired, the muscles weary from working and prolonged tension, relaxation and unbending set in. An immediate consequence is that the flesh becomes flabby, the firm rounded lines lose their shape, the skin withers up and settles into lines, the eyes lose their brilliancy, the skin its colour. The hair loses tone or falls out, and the teeth, usually so fine and regular, become a pitiful ruin.

Certainly the prospect is dismal, and the perspective serious. We might be blamed for having painted the facts too black, but we have in no way exaggerated. We must not fear to look the disease in the face when we know of a remedy, and we can put a bold face on the attack when we possess sufficient means for defence.

The remedy? People may say, is that possible? Does a remedy exist against the encroachments of time? Have preservations

been found against such injuries? If you hear of a panacea that keeps one always young, with no need to dread time, do not believe it, because it does not exist. But we can point out the means by which, if they are not removed for ever, the ravages of time can at least be so delayed, that when this "irreparable ravage of age" eventually does come—and it is impossible to prevent it—its advent will be less distressing and less painful. In a few words we shall show you what to do to remain, as long as possible, a pretty young woman, and when the fatal moment arrives, make a charming and agreeable old woman.

The ways by which to arrive at this double goal are of two sorts, special and general, depending upon the individual organisms, or on such and such parts. We will study the special methods for preserving the beauty of the body, whilst we study each of our organs in particular. As to general methods, they are bound up in the one word—hygiene. This book is not a scientific work written by a scholar for the instruction of the masses, and containing ingenious discoveries and modern views and weighty speculation. It is simply a collection of counsels, as practical as possible, addressed to women by a woman, who has had personal experience and warnings from clever friends. It is no good, then, expecting to find complete

theories of hygiene for women. Such a project would ruin the plan and object of this volume ; although, at the same time, it is necessary that we say a few words as briefly as possible about general hygiene as one method of preserving beauty. You are acquainted with a person who falls ill, and after some time recovers ; you go to see her during her convalescence and you find her skin thinner, with waxen, hollow cheeks, haggard features and lack-lustre eyes. Full of sympathy, you say to yourself on leaving, it is astonishing how that poor friend of mine has altered and aged in so short a time. A common enough remark, one that everybody makes over and over again. On reflection, what does one see in that incident of daily life ?

The talk of the day compares the ravages of illness to those of old age—and what is more, it is right ; both have the same effect on beauty. It follows, then, that health is an essential, and that hygiene, which keeps us in good health, also keeps us beautiful. What, then, should be the hygiene for women ? The scheme differs very little from general hygiene, except in certain particulars that we shall learn later. An absolute cleanliness, which should embrace the smallest details, and which requires constant overlooking, a régime appropriate to the temperament and the mode of life (for the regulation of which it is better to have resort to the

advice of a doctor), sufficient rest, which must not develop into idleness, the hours of sleep well regulated, the use, and not abuse, of amusements, pleasures, travels, and sports. Such are the principal points of that hygiene, upon which we will dwell more fully in the course of this book — the recorded minimum which is indispensable. So let no one deceive herself; there is no excess, and there can be no excess of hygiene. It was only in strictly following these prescriptions that certain celebrated women were enabled to prolong their youth further than it really extended. If in the old times people believed in magic, in sorceries and miracles, our historians, better informed, see in them only an intelligent understanding of régime, and manner of living, and the care of one's person. Diane de Poitiers, Marion de Lorme, Ninon de l'Enclos, are wonderful exceptions, because women in general spoil their lives without troubling about the old age that lies in wait for them, in the hope that youth will last for ever. They deceive themselves, and cruelly. Youth and beauty are precious but fleeting gifts, and to preserve them, it is necessary to maintain a constant battle with time, every hour and every moment of one's life. And in this battle hygiene is our most efficacious weapon. And then, when old age has come, one can have recourse to certain artifices of the toilet which

will hide the ravages. But is it not better to prevent these ravages than to try and conceal them, which at the best one never succeeds entirely in doing? They say, a woman is as old as she looks. That is so, when she appears younger than her age—thanks to hygiene, it is understood. But if she owes this result to the art of her hairdresser or her maid, it will be but of short-lived duration, and she will end by looking the age she really is, fortunate, indeed, if she does not appear older, because the artifices of the toilet, such as rouge, powder, dye, have, as we shall see, an extraordinarily bad effect on the tissues of the skin, which they disorganise, and once used, they must always be continued.

CHAPTER VIII

PASSIONS AND FAULTS

IF time is a ruthless adversary to beauty, the devastating result of which, it is true, we can put off, without ever entirely avoiding, yet it is we ourselves who contribute most to his triumph. These numerous enemies of our

beauty, which possess the dismal role of preparing and facilitating the action of time, are the weaknesses and infirmities inherent in our poor human nature, bad habits of character and temperament, in a word, our passions, our vices, our faults, our ways. It is not at all our intention to write a chapter defining moral actions. Our object is quite other than the edifying of the public, we want rather to beautify our readers than to improve them.

But in a book like ours, it is quite impossible to pass over without remark the injurious action of our moral imperfections, or preserve complete silence on such an important point as the influence of "morals" on the physique.

These flaws in our nature act upon our beauty in two ways; indirectly, by altering the expression of our face, directly, by the deformation of the features and lines of the body. We will consider these two kinds of influence in turn. While defining in the first pages of this work the characteristics of beauty, we omitted to consider the moral characteristic—beauty of expression, a characteristic which cannot be forced nor preserved by material or scientific ways. But we do not dream of denying its existence, that would be absurd. Outside the beauty of lines, which is a purely æsthetic quality, every face wears its own expressive characteristic, and not the least of

its various charms is its power of exciting admiration. And that people find this item of such importance is shown by the fact that an expression of the face can modify and alter the judgment of those criticising a woman's face. A pretty woman who wears a disagreeable expression will drive away the admirers who have been attracted by the plastic purity of her features. While, on the contrary, another with irregular, even plain features, will attract and keep, by virtue of her charming expression, quite a crowd of admirers whom her physical imperfections might have been expected to repel. It is this beauty of expression, so important to the power and triumphs of our sex, that is so often completely destroyed by our faults and passions. Look at a pretty woman a prey to temper or envy — vices, unfortunately, very frequent among us. Observe the livid or scarlet skin according to temperament, the flashing eyes, the pinched lip, a face a moment ago so charming, which has now become an object of horror and repulsion. But that is not the only disadvantage which results from our passions. The change that passes over the face with such an expression would be indeed a small evil, if it disappeared with it. Unfortunately, certain faults end in altering our habitual character and physical constitution. That passing expression, if it becomes frequent,

ends by becoming habitual, and so making ugly a face originally beautiful. The scowl of anger and the lines of envy become ineffaceably imprinted and unpleasant to see.

The frequent rush of blood to the face, and the immoderate secretion of bile, frequent in envious characters, produces, in the end, a blotched and mottled skin, or an even worse effect. The eyes become circled with black, the nose pinched, and the body becomes thinner, and the pretty woman is no more. Greediness, also, has its disadvantages to beauty. Stomachic maladies, often resulting in liver disorders, have disastrous consequences, yellow skin, red nose and watery eyes, and one increases horribly in size. The *svelte* and supple lines disappear, the contour thickens, and the figure vanishes, making way for a confused collection of adipose tissue, flabby and of repugnant aspect. Other passions, which I must not enumerate here, have the same malignant effect on our beauty. Besides these faults, we have little mannerisms frequent in our sex. Tricks, bad habits of the toilet, the table, walking, all these in the end affect our beauty. A repeated knitting of the eyebrows finishes by producing between the eyes, an indelible, perpendicular line. Peals of frequent and immoderate laughter in the same way produce lines at the corners of the mouth. Such are briefly the

enemies to our beauty. As to moral imperfections, does there exist any method by which to guard against or prevent their result? The answer is as short as unhappy. No! No method exists to guard against or prevent the ravages of our vices and passions. The only real remedy is the radical cure of these vices and passions, but is this within the reach of every one? One of my learned friends, whom I consulted on the subject, answered me by a Latin proverb, of which the translation means: "Remove the cause and the effect disappears." It is as wise as it is true, but it is small consolation to us poor women who love our little failings, especially when they are big ones. We are therein condemned to be little saints, we, who are so quickly likened to little demons. But one accomplishes a great deal by the help of a strong will, self-control, and the deeply-rooted desire to remain beautiful. Let us try them, then, to succeed. And success is what we heartily wish you.

CHAPTER IX

THE MODE OF LIFE

BADLY chosen nourishment, especially if partaken of hastily and at irregular hours, long nights in the ball-room, or at the theatre, in an overheated and unhealthy atmosphere, want of exercise, and the abuse of exercise, the bad habit of reading in bed or at the table, the discomfort arising from clothes that do not suit, worn in exaggerated regard for the fashion, in a word, insufficient care for hygiene in all its forms, is not this the case with so many women? This mode of living is so hurtful to beauty that it counteracts it and shortens its reign. We have then mentioned the number of the enemies of our beauty. But we have only mentioned merely, for we shall study these disadvantages one by one, together with the enemies to be pointed out in detail in the special chapters of this work.

As to general remedies or preventatives for all these annoyances, we do not cease to repeat, pay always and everywhere strict attention to hygiene, for this constitutes the best way of keeping and preserving beauty.

Here we have arrived at the end of the first part. It is, properly speaking, the introduction to this work, a rather long introduction, doubtless, but necessary, and perhaps our readers may have read it with some interest. We shall now proceed to attack the body of the work, and study questions more practical and more immediately useful.

PART II

ATTENTIONS TO THE BODY IN GÉNÉRAL

CHAPTER I

BATHS

WE have said several times that the first condition, and the essential one, of beauty is health. We cannot emphasise the importance of this sufficiently. Even beauty itself depends upon one condition, the basis of a thorough hygiene, and that condition is cleanliness. Uncleanliness is not only revolting, but dangerous, and the source of a multitude of illnesses, and the majority of diseases. A human being, to preserve strength and beauty, must take minute and incessant care of his person. Cleanliness is indispensable to all, but it should be specially recommended to a woman. We do not wish to go into too private details, but we must, nevertheless, deal with this subject, which is perhaps the most important of this work, because it has most direct influence on feminine beauty. We hope our readers will be able to read between the lines the details that we cannot crudely state.

There is not a *single part* of the female body that should not be daily and conscientiously washed ; there is not a place nor a fold of the skin, however obscure, which should not be

daily cleansed of the dirt that our mortal condition and the necessities of animal life, necessarily entail. The daily wash has a decided action on the general health. Its influence is not less appreciative on the health than, as a natural consequence, upon the particular beauty of the skin. It opens the pores and renders them supple and fresh, and prevents them from settling into lines. If the skin is not taken care of, the flesh it protects rapidly becomes flabby and soft, and old age approaches sooner. Immersions and effusions, in a word, the daily use of water in every sort of form, render the muscles firm, supple, and resisting, and dispel fatigue, ward off illness, and prevent old age. Briefly, a perfect niceness of the body is the essential means for the preservation of beauty, and the best way to obtain this niceness is by the bath. We can well devote several pages to it.

The most remote ages recognised the usefulness of baths for the health of human beings, and as this habit was somewhat neglected in the Middle Ages, when bodily attentions were of a very rudimentary nature, we can attribute the pests, the leprosy, and the epidemics of all sorts that devastated humanity during that unhappy period, to that very lack of cleanliness. At least, this is the opinion of the great French writer, Michelet, who characterises that period by the celebrated exclamation: "A

thousand years without baths!" But the ancients gave an important place to cleanliness in their daily life. The use of bathing is founded on the requirements which began with human life; the methods by which the body can be kept clean and refreshed after fatigue have been known since the most remote ages. The Bible contains many allusions, for instance, the bathing of Pharaoh's daughter in the Nile, and the Persians and Hindoos made the bath a daily practice. The Egyptians appear to have been the first to construct public baths, and from them the habit passed to the Greeks and the Romans.

The Hellenes, on the other hand, were the first to attribute to the bath curative virtues, and Hippocrates extolled it as a therapeutic method in a large number of illnesses. In any case, "the bath" was so inaugurated in Greek society, that it was one of the obligations of hospitality, and in the use of it a refinement was employed which is altogether unknown in our day. For instance, a bathroom was joined to every gymnasium, and the athletes, on coming out from wrestling and boxing, would give themselves up to the luxuries of both cold baths and vapour baths. With the Romans, the baths occupied the most important place in the daily life, and the public bath was the rendezvous of society in the larger towns. These baths were

always luxurious edifices, and imposing, as the splendour of their numerous ruins attest. In the baths of Caracalla, for instance, 3000 persons could bathe at the same time in baths of marble or porphyry.

Immense porticoes, rooms for conversation, shady promenades, and libraries, were annexed to the building. There were special rooms in which to undress, perfume oneself and repose, and every part of the superb edifice was adorned with works of art, and ornaments of a wonderful richness.

One sees from these few words, what importance the ancients attached to the use of the bath. But enough of this historic digression, for which we hope to be forgiven. Let us now consider the different sorts of baths.

Baths can be taken cold, tepid, or hot. There are people who take a cold bath every day, and benefit by the habit. We do not advise our readers to resort to this practice without consulting their doctor. In any case the bath should not take long; the water should be of a temperature, say, 10 to 15 degrees C., and it should always be followed by energetic rubbing, whether it be with a woollen glove or a hair glove. The tepid bath should not exceed 30 degrees, and the hot bath 38. It should last a quarter of an hour or half-an-hour, unless otherwise ordered by the doctor. Besides a big bath, there are

again smaller baths or foot baths that one takes in the bath-room, invented, it is said, by Marie Antoinette, and called the bath dauphine, and also the sponge bath that can be taken in the room. This utensil is too well known for us to describe, but there is a method of taking one's tub that we must recommend to our readers. You begin by taking this tepid bath with a temperature from 25 to 30 degrees C. Then you decrease the temperature of the water till you are used to the habit of cold water, without danger to the health, always, of course, unless otherwise ordered by your doctor. After every bath, rubbing and massage, of which we will speak later, are necessary. After the rubbing, fresh air and exercise are excellent, but it is necessary to be well-covered and to walk quickly. Such are the ordinary baths, daily baths of cleanliness, which are strictly necessary. Besides these, many exist which have a more direct object with regard to female beauty.

There are perfumed baths, lime baths, which are sedatives, and calming to overstrung nerves, and pine baths that soften the skin, or baths of fruit, of strawberries and almond paste, which have a good effect on the skin, but which have the drawback of being very expensive. You can prepare excellent aromatic baths of carbonate of soda (crystals) which you scent with whatever essence you like : rose water, orange-

flower water, tincture of benzoin, etc. Use 231.60 grains of the essence to 9 oz. 322.5 grains of the crystals to scent a big bath. Bottles of salts can be prepared in advance, provided they are kept well-stoppered. A teaspoonful of salt to a quart of water makes an excellent toilet water.

Lastly, there exists a third sort of bath—medicinal baths, which we shall not deal with, as they should never be taken without a doctor's written prescription.

CHAPTER II

COLD WATER CURE—MASSAGE—RUBBINGS

BESIDES baths, there are duties to the body—the cold water cure, massage, and rubbings; that we shall take successively, not from a medical point of view, of which we shall speak later on, but solely from the point of view of the effect they have in preserving beauty.

The cold water cure is one of the most useful accessories of the bath, which concern the bodily toilet. There is not a well-organised bathroom that does not contain a shower-bath, and they make these apparatuses now so

conveniently and cheaply, that they are within the reach of every one's pocket, and they are nowadays very easy to fix up. These douches, hot, or cold, or tepid, taken either in the morning or on rising, or after the bath, supply the place of or complete the effect of the bath. They act as a tonic to the skin, and soften the joints, but they act throughout upon the nerves, so often over-excited and overstrung among society women, which they calm in an admirable way to the great profit of beauty. You can take the douche in a thousand different ways, vertically or horizontally, from above or beneath, jets or volumes of water, etc., etc. The greatest caution is necessary in their use, for, though beneficial, they can be very dangerous, if used in excess, or carelessly, and by persons who have any disease or affection of the lungs. It is the doctor who should determine the number, the length of time, the temperature, and the nature of these douches.

These precautions taken, the cold water cure will have such results, that women who have not yet employed them will be quite astonished.

Massage and Rubbing

On coming out of the bath, or after the douche, there is nothing better or healthier than to be massaged or rubbed. Let it be understood that we do not speak here of

medical massage directed to a particular part of the body, but of ordinary massage, only destined to soften the articulations and muscles, and improve the skin. This massage has one drawback, that it can only be done by experienced rubbers, who are rare and who cost money. Sooner than have recourse to the services of masseuses ignorant of their art, and who would be careless, it is better to content oneself with simple rubbing. The rubbing should be dry or wet. Dry rubbing, whether with a piece of flannel or a horsehair glove or indiarubber, should always be done energetically and in the same direction. Wet rubbings are done with spirits or aromatic vinegar. For rubbing with spirit, avoid a strong liquid; spirit of 70 degrees is amply sufficient. An excellent practice that we recommend to our readers is to rub oneself. To rub the back, the loins, and places where the hand cannot reach, use long bands of flannel, hold it in two hands, and draw it energetically from left to right. And this is at once a good gymnastic exercise, very healthy and useful, and a function of the toilet.

To conclude, a big bath or a sponge bath taken every day, a good douche massage or a vigorous rubbing to follow, combined with fresh air and exercise, should be the first thought of an elegant woman desirous of preserving her beauty.

CHAPTER III

ACCESSORIES TO THE TOILET

1. *Towels and Sponges*

THE choice of toilet accessories is certainly not a matter of indifference, and for a refined and elegant woman, it should be the object of minute and careful attention. We shall come to the face later in detail—for the body, the sponge should always be preferred to the towel. In the first place, the sponge contains different chemicals very favourable to the skin. In the second place, especially in towns, the linen, even well washed, clean, and very white, is often charged with germs. In fact, a laundry has a very mixed clientèle. The toilet towels often become impregnated with water containing microbes coming from the dirty towels used by sick people; it is certain that a great number of skin diseases arise from this cause. And, therefore, if you really hold to using toilet towels, it would be prudent to plunge them for several hours in disinfected water when they return from the laundress, and afterwards dry them in fresh air. The sponges should be very fine and of

good shape, without holes or tears. They should not contain a single grittiness that could hurt the skin. Before and after use, it is important to plunge them into disinfected water. They should be renewed pretty often, for in spite of every care they end by being tainted and encrusted. To clean sponges, it is sufficient to steep them in milk or water, with a little lemon juice added, for 12 hours, and afterwards to rinse them in cold water. When they become inflated and limp, then beat them in soap lather. If this cleansing is insufficient, plunge them into a solution containing about 308 grains of hydrochloric acid to a quart of water. You will see that the sponges will come out of this wash white and clean.

2. *Soap*

We shall speak later on of the toilet appertaining to the face and hands. For the personal toilet, a particular woman, who makes a daily practice of her bath, can entirely do without soap, and while holding to the old custom, we are going to give one or two excellent receipts, found in a paper exclusively devoted to the care of female beauty, and the good results of which we have proved.

(1) Take 8 oz. 29 grains of "Nice" soap and olive oil soap, cut into small pieces, and place in

a little vase of silver or nickel, with a little rose water, some orange-flower water, and 30 grains of boracic acid. When dissolved, pass through a sieve and allow to cool. Again let it dissolve, and add more rose water and orange-flower water, and perfume with your favourite scent.

(2)	Sweet almond oil	. . .	8 oz. 29 grains
	Honey		386.9 „
	Savon de Nice.		154 „
	Berganistes		31 „
	Essence of bitter almonds		31 „
	Spirits of cochlearia		31 „

First of all you mix the oil with the essences and the spirits. You crush the soap in a mortar, mix it well with honey, and pour slowly the perfumed oil as if you were making a sauce mayonnaise; beat it for some time, and preserve in pots. This second preparation is a delicious paste for the skin, and is preferable to the first receipt, but it has the drawback of a rather complicated preparation. Again, good soap can be made with fruit, or with glycerine.

3. *Brushes, Gloves, Gloves (for rubbing), etc.*

Concerning brushes and gloves, and gloves for rubbing, we have no particular counsels to give. The only advice we offer, and it is always the same, is that these different articles

should always be preserved in a state of perfect cleanliness.

As to perfumes for the toilet and aromatic vinegars, etc., etc., we shall deal with them in detail when we have arrived at the face, which is more particularly the province of coquetry, the present chapter being only reserved to the toilet properly speaking.

CHAPTER IV

THE PERSONAL TOILET

Underlinen

WE now arrive at the most important question to a pretty woman, who wishes to please. We are going to speak of the private toilet, of underlinen, of all those gew-gaws of lace and batiste which are hidden under the clothes of an elegant woman, to which so much importance is attached nowadays, and with good reason. The times are past now when the essential clothing of a pretty woman consisted in the outside, *that which one saw*, and the more intimate attire, *that which one didn't see*, was outrageously

neglected. The time is indeed remote when at the Court of Louis XIV., in the midst of the refined luxury of the palace of Versailles, and the splendour of courtesans, a woman was laughed at for an unusual refinement of elegance, because her chemises were trimmed with lace, and she was extravagant of clean linen! Our mothers, in fact, paid little enough attention to their underclothing, while they sacrificed themselves willingly to the luxury of the official toilet; there even existed a prejudice, which lasted for a long time, against the virtue of women who showed too much care for their underlinen. This error is yet in existence in certain quarters, and many a virtuous woman would consider it departing from her principles to wear some coquetterie in her "secret attire."

Happily we are not like that now, if anything, the opposite. Cast a glance to-day at the wardrobe of a pretty woman and tell me if it would not require the rich palette of a great painter to describe what you see.

Formerly, with an elegant woman renowned for refinement and coquetry, all the underlinen was white, its beauty consisting only in the extreme fineness and the price of the weaving, the style of the cut, and the value of the ornamentation, insertion, and lace, etc., which trimmed the linen articles. To-day, fine calicos, linen, and batiste, are often put aside to make place

for silk, surah, nansook, and yet other stuffs. The white colour, so fresh and reposeful, is often disregarded for more elegant, stylish shades. We see, nowadays, underclothing of pale blue, rose, red, yellow, and often even of black. Should one be glad or sorry for these changes, and these innovations? are they always for the best? If it only concerns the shade, we must then indeed approve, for what is more lovely than these tender or brilliant colours, which mingle so beautifully, when chosen with taste, with the pearly whiteness of the skin! What more thrilling than this black transparent material, revealing, by its startling contrast, the snowy whiteness of neck and shoulders? Again, it would be impossible, from an artistic point of view, except in the case of exaggerated prudery, to forbid these refinements of the private toilet.

Unfortunately, it is not the same from the point of view of the health, and all these gew-gaws, and fur-belowes, and finery, so pleasing to the eye and expensive for the purse, are dangerous to the health, and can occasion a multitude of inconveniences, and sometimes even repulsive diseases, and, in consequence, should be forbidden to us for the very sake of that beauty which they pretend to enhance. I will explain.

When these precious underclothes have been

worn for some time, it is necessary to have them washed.

How are they washed? In the laundry? But these silken tissues will not wash, and to put them in water would be to destroy them. They are given then to the cleaners, who promise to make them like new. But they nearly always return them more or less untouched and very imperfectly cleaned. What is the result? These clothes retain in the folds of the material hurtful germs and dust. Supposing, for instance, that one of these garments is worn by a person whose skin is fine and delicate, and yet has an eruption for some reason or other, which afterwards transpires. The skin becomes irritable, the unbearable itching tortures you, and then commences a series of lingering and uncomfortable diseases, which are extremely difficult to get rid of, such as herpes, prurigo, and eczema, etc., etc. Are not the sparkling colours and the captivating "froufrou" of silk too dear at the price? Therefore, if the readers of this work hold to the health and beauty of their skin, we strongly advise them not to put immediately next their skin any material made of animal matter, neither silk nor wool, save wool that stands the wash. Without doubt, in exclusively employing linen, or cotton, or calico, one has to renounce those charming and agreeable colours.

But white underclothing does not forbid every richness and elegance. There is not a single reader who can believe that. Old and precious Mechlin lace, Valenciennes, English point, and point d'Alençons, mingle beautifully with the fine linens of Flanders, the material of which can be as yielding and as transparent as that of silk. Moreover, although one must not fall into the error of holding too much to the old prejudices, yet at the same time a woman can learn much from them which will give her ideas of *les convenances* and *comme il faut* not at all to be despised.

Now, how should these underclothes be made? As therein every woman should have the greatest scope, it is impossible for us to enter into particular details, which would be innumerable. We had better keep to general advice, which, according to our plan, will concern elegance and health. As regards elegance we will be brief. The material should be as fine as your means allow. The elegance of the linen is its fineness. As to trimming—if the lace is not very beautiful, use it discreetly. Nothing is more inelegant than underclothing covered with a load of common lace. In this case abstemiousness is far better. It is also very becoming that all the pieces of the private toilet—chemise, drawers, slip waist, etc.—should match in material and trimming.

From the point of view of health, the principal prescription is hardly necessary to mention. It is to change one's linen as often as one can. Every day, if possible. It is also very important not to keep on during the night the linen worn during the day, and *vice versâ*.

The linen you take off should always be ventilated as much as possible. This should not be disregarded. In this way one avoids allowing the linen to get impregnated with a smell, which is strongly disagreeable, and can be detected in the midst of every scent. There remains one question to elucidate—that of flannel.

There exists a very strong party not at all in favour of that very useful and sometimes indispensable addition to the toilet. Flannel has a disagreeable smell, some say, and enlarges the figure—two unmerited reproaches, and two faults for which it is easy to find a remedy. Concerning the increasing of the figure, nothing prevents you wearing the very finest flannel, and wearing it no lower than the waist. And as to the smell—there is nothing to fear if you change it every day. In any case it is dangerous to abstain from wearing flannel, or give up wearing it without the consent of the doctor. Bronchitis, inflammation of the lungs, and that terrible tuberculosis, have often punished a vagary of this kind. However, for

the sake of the irreconcilable enemies of this garment, we will give an alternative, not entirely sufficient, yet which at the same time will safeguard some dangers. Cut a strip of flannel or thin silk of 3 or 4½ in. wide, and about 19.5 in. long. Attach to it strings which can be passed round the neck and back, and tied. This simple strip of stuff is sufficient, on coming out of an overheated atmosphere, or ball, theatre, or soirée, to prevent that sensation of cold water down the back, the shivers, which are the forerunners of some grave illness. Such is, briefly, the advice we submit to the reflections of women, concerning the private toilet, or *la toilette intime*.

CHAPTER V

THE SANCTUARY OF THE TOILET

AT the end of this part of our work—exclusively reserved to the general toilet—it seems necessary to us to say a few words about the *places* where that toilet is performed (the sanctuary where the idol adorns, before offering herself to the admiration of all), that

part of familiar life which the ancients called the gynecæum, and from which the profane were rigorously excluded. It is that which constitutes, in our modern houses, the dressing-room, the bath-room, and the bedroom.

1. *The Dressing-Room*

It is naturally impossible to give direct and precise advice on the installation and adorning of the dressing-room, which depend upon the resources and tastes of each person. We had better, then, confine ourselves to general instructions—from which, nevertheless, much profit may be derived.

First of all, the most essential thing is, that the dressing-room should be as light as possible. We have seen dressing-rooms so dark that they had to be lighted by gas or electricity. But, besides the expense of this lighting—considering the time that an elegant woman spends every day in this apartment—a consideration that to some people is but secondary—this artificial light can be the cause of considerable injury to beauty. In fact, the choice of shades, every woman knows, is not the same by day as it is by night. Those colours that match well in a dress destined to be worn at night, might not tone at all, and jar horribly, in a dress that is to be

worn by day. And this drawback again becomes more serious to those women—too numerous, alas!—who have recourse to rouge, and touching up, and who, in a word, enamel themselves. The light from gas or electricity, that causes one to enamel too much or too little, in fact, to “make up” badly, can expose one to very disagreeable misadventures. The dressing-room, then, should be light. And to add as much as possible to the daylight, it is advisable to have the apartment hung with light hangings, or even lightly and gaily papered, and, what is another advantage, the toilet then stands out better from such a background, so that one can more easily judge of the effect. Concerning the furnishing of the dressing-room, the principal thing is, naturally, the dressing-table. The contents of a well-arranged dressing-room may be divided into two divisions: one, a table holding a wash-hand basin, a jug, soap dishes, rice powder, and bottles, etc., which serve for the toilet of the face, shoulders, arms; the other the combs, brushes, and all the articles necessary to hairdressing.

Other toilet accessories, and those which apply to the hands, should be arranged tidily on a little table covered with a cloth of silk or guipure. The toilet set should be as elegant as possible—it is generally made of cut glass

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The wash-hand basin and jug should be of fair dimensions, and, if means permit, of silver, or old brass, or china of a simple pattern. Avoid letting marble come in contact with hot water. Place the receptacles which contain the hot water on little round pieces of wood or basket-work.

Above everything let there be the greatest neatness in the dressing-room. Disorder should never be allowed in this apartment, and all the extras, small pieces of furniture, utensils, and accessories, should be arranged and curtained off like a wardrobe, of the same shade as the room. As to clothes, they should be disposed of in a small adjoining room, or in large chests such as the Norman wardrobes, and ventilated as often as possible. An ideal installation in a dressing-room, and what one finds in nearly all well-built, modern houses, is water laid on by a tap immediately over the basin, and emptying under the piece of furniture. This appliance, which has the immense advantage of allowing a free and unlimited flow of water, should be sought by every woman. One can easily arrange hangings to conceal the pipes which serve to carry away the water.

2. *The Bath-Room*

Like that of the dressing-room, the installation of this room depends upon the taste and the fortune of each person. There are some with sumptuous walls, and stucco floors, and marble baths, the ceiling ornamented with pictures by great artists, offering every luxury which the most exacting and refined could desire. Certainly, such an institution is not within the reach of every one, and the great majority of mortals have to content themselves with taking their bath in rooms infinitely more modest. In any case, the bath-room should be light, and capable of being easily heated—so as to prevent a chill on coming out of the water.

The slight dampness which cannot entirely be banished from this room is very hurtful to all hangings, and the walls should be covered, according to one's means, with stucco or paint, impervious to steam, or simply white-wash. For the floor a carpet of linoleum is most healthy and useful. The baths, if they are sheet iron—which is more ordinary—should be carefully enamelled.

In the bath-room should be the douches, the tub, the dauphine bath, etc., in a word, all the accessories of the toilet.

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A direct flow of water is really indispensable in this room, hot from one tap, and cold from the other, for if one is reduced to heating the water and carrying it to the bath, it is a loss of time and a considerable trouble. If your resources do not allow of your having a separate bath-room, nothing is easier than to have a fixed bath in the dressing-room.

3. *The Bedroom*

The bedroom is not, properly speaking, a place for the toilet, but rather the place where one reposes—or sleeps. But in reality how *many* women dress in their bedroom. Almost all. This room, then, is an important place in the sanctuary of the toilet, and that is exactly the reason why we take it in this chapter.

Like the dressing-room and bath-room the arranging and furnishing of this room must follow the fortune and taste of its owner. And again we must restrict ourselves to general advice—the bedroom should be as large as possible, well ventilated and light; one never has too much light or air. The shade of the hangings and the style of furnishing should be in accordance with the physiognomy of the person who inhabits it. It is the “intimate”

room, in which one glance will indicate, to a connoisseur, the habits and character of the woman, for each one of us puts something of ourselves in the arrangement, disposal, and ornamentation of our room, and an elegant woman would know exactly how to give to this room a pretty aspect, a "cachet" sometimes artistic and always personal, which reveals her tastes. The furniture and tapestry should be as gay as possible. For the bed in particular we recommend one of brass or cast iron, which permits the most complete airing of the bedding, and they make them now such perfect works of art. It is almost unnecessary to recommend that the bed be placed in the centre of the room—this has universally replaced the old method of placing it up against the wall, so hurtful to the breathing of the sleepers. A refreshing sleep, sufficiently prolonged, is a *sine qua non* to female beauty; it is, therefore, necessary that a woman should be content with the room where she must pass the long hours of her toilet and repose. She decorates and ornaments it so as to make of it an agreeable habitation, a delicious retiring place where she can leisurely beautify herself, and rest from the fatigue of making herself beautiful.

And here we have arrived at the end of the second part of this work, dedicated to the

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great and the first part of the toilet, and the general surroundings of beauty.

We will now pass on to examine more specially and more particularly each of the features of woman, and the methods of preserving these features.

PART III

THE FACE

CHAPTER I

THE BEAUTY OF THE FACE

THE face is certainly the most important element of female beauty, and the part of the body which a woman considers, with reason, the most precious, and worthy of the greatest attention.

Before everything a pretty face — all other charms are second to it. A simple remark will suffice to show the importance of the face. Have you not seen how a very ordinary woman may have the reputation of beauty and grace, solely on account of a pretty face? And, reciprocally, are not people often considered plain, though they possess the figure of Diana, because they are less blessed from the point of view of the face.

We were obliged to devote a large part of the first division of the analysis of our work to woman's face, and we finish in a few words what we have already said. The human face consists, as everything else does, of two elements—colour and form. The colour, in speaking of the face, is what we call skin. In

our climate we appreciate and consider beautiful, above everything, a pink and white skin, picked out with lilies and roses, as says the old poet. But that does not mean that a woman with a dark or brown skin cannot be also beautiful ; all depends upon the character of the face and the harmony which exists between the shade of the skin and the eyes and the hair. We will take these details in the next chapter, which is reserved exclusively to the skin. The shape of the face and the general lines are quite independent of the particular shape of each feature. A painter has defined the face of a pretty woman in the following fashion : " It should be oval, fairly long, and the greatest width situated between the temples, on a level with the outside corners of the eyebrows. The forehead of a woman is generally smaller than that of a man, and this renders the oval of the face more graceful and regular. A face of regular beauty should have the three following dimensions of equal size : (1) from the summit of the forehead to the eyebrows ; (2) from the eyebrows to the end of the nose ; (3) from the end of the nose to the extremity of the chin. The contour should be distinct, neither startling nor flat, with nothing exaggerated to destroy the lineal beauty." Such is the opinion of an artist ; but it is as well to add that faces symmetrically beautiful are rare, and were they more common, as they are in those countries

where the women are celebrated for the regularity of their features, they would not constitute (fortunately for those who are not thus blessed) the ideal of perfect beauty. Besides, the harmony of shades and the regularity of the lines, the beauty of the face consists of still a third element—the beauty of expression, which is not the least important in judging of a woman and the admiration she excites. This beauty of expression, composed of grace, distinction, amiability, etc., constitutes really the charm of the face, which has for its source the good character of the person. We are, however, restricted to speaking of physical beauty, so we will first of all treat of the skin and the attention it requires to preserve it.

CHAPTER II

THE SKIN

THE skin, as we said, of people in good health, should be pink and white, and, consequently, good health is an indispensable condition for a beautiful skin, and then, again, thorough hygiene is an indispensable auxiliary to beauty. But if the skin is going to be pink and white

it must not be white inclining to pale, nor pink inclining to purple ; either excess is equally unfavourable to beauty, they are both the result of ill-health, in other words, of a faulty hygiene.

A pale skin often indicates a want of air and exercise, and a tendency to anæmia, which your doctor will easily remedy ; or want of rest and sleep, the excessive fatigue of society life, for which the remedies lie in your own hands. There are, of course, some pale skins, which are naturally pale, even with people in perfectly good health ; but that tint, so rare to find and so intensely pretty, is easily distinguishable from the artificial and unhealthy pallor. By yellow skins, we do not mean the olive or coppery skin which belongs to the Oriental or Creole, but the yellow that reaches to the lips and the white of the eyes, and, however slight, always arises from illness—mostly liver—and is a symptom that should be treated with great attention. But the whiteness of the skin in our climate most often betrays two diseases, far too common in our century—anæmia and chlorosis—which first of all show themselves by physiological and concomitant symptoms, easily recognisable, and only when they disappear do the roses return to the pale cheeks. A red face, on the contrary, with an exceedingly high colour, and the eyes streaked with blood, indicates plethora and a tendency to apoplexy. Persons afflicted with

this skin usually eat too much and too richly, and do not take enough exercise. Nourishment less abundant and better regulated, regular exercise, and constant use of the forces, and less of bed and rest and ease, will soon cause this immoderate colour to disappear, which, spreading all over the face, gives to the most regular features a vulgar appearance, and will restrict it to its real and only place, the cheeks, where it will become nothing more than a sign of freshness, and health.

CHAPTER III

THE ENEMIES OF THE SKIN

I. *Sunburn*

THE skin is a delicate thing, and its brightness and freshness easily tarnish; cold, heat, the power of the sun, will affect the colour of the skin, and even the texture. Concerning the colour, the effects are apparent in a very common manner, that particular discoloration that is called sunburn. To avoid this sunburn, there is a very simple method, and easy to

follow, and that is never to go out in the sun or night dew, or when the moon is bright, for that tans as quickly as the sun, without covering the face with a fine white, or better still, cream-coloured veil, first putting a little glycerine on the face, and then passing a powder puff lightly over it. It is also better to avoid walking against the wind, for wind renders the action of sunburn more rapid.

If you have neglected these precautions and have let yourself "burn" or tan from the sun or the wind, you can console yourself, for sunburn disappears of itself when you have stopped the cause which has produced it. If you want to hasten its departure, you have a choice of ways, of which we will show you some. (1) Cut in pieces a fresh cucumber and leave it to soak in milk during five or six hours, and wash yourself in the evening with this milk, and the tan will disappear in two or three lotions. (2) Mix 8 oz. 29 grains of milk of almonds, 31 grains of sulphate of zinc, and 8 grains of sublimate, with a sufficient quantity of alcohol; wash your face three times a day and the skin will soon recover; (3), and lastly, an excellent receipt is to mix an equal quantity of lemon juice, glycerine, and rose water. But we repeat it is easy to preserve oneself from sunburn, and if we have not been able to escape it, it is better to give it time to disappear quite naturally.

Besides sunburn, the complexion, which is the colour of the skin, has other enemies which affect the texture of the skin, and of which the principal are freckles, blemishes, redness, and spots, and an exaggerated development of the growth of hair, and above all, the lines. We shall take them in turn.

2. Redness, Spots, and Tan

When we speak of the redness of the face, we mean another thing to too vivid colouring. A too vivid skin is, as we have said, a sign of plethora, and one can diminish that drawback by a change of alimentary régime. The other kind of redness, which is restricted to one part of the face, differs in origin and nature, and in treatment.

The most common of these sorts of redness, is the red nose. In France and elsewhere, it is the popular belief that the redness of that organ is a sign of drink. And this belief is partly true, in the sense that the noses of those addicted to drink are generally red, and even violet hued. But drunkards are not the only sufferers from this inconvenience. On the contrary, often quite young girls are thus afflicted, whom it would be a crime to suspect of that abject vice. With them, on the contrary, as with many women, a red nose is a sign of an

unfortunate disease too well-known in our sex, anæmia, and, as a natural consequence, of *internal* troubles. A wise and energetic treatment regulated by the practitioner, which will include tonics and iron, under whatever form, will have prompt effect on the disease and its visible and invisible complications.

Other sorts of redness affecting every part of the face, cheeks, forehead, chin, etc., are transient or permanent. When they are transient, they betoken a fine and sensitive skin, which one must be careful to guard from the use of all cosmetics, powders, and toilet waters, etc., etc. When red spots are permanent it is easy to get rid of them, and here we give for this one or two excellent receipts. The first is very simple: Prepare a pomade, containing 3 grains of salicylic acid to 155 grains of white vaseline, and rub it on the red places every night. The second is a little more complicated, but we believe it to be more efficacious. Prepare two solutions composed of the following:—

1st solution—

Sublimate	.	.	.	.	.	8 grains
Tincture of benzoin	.	.	.	.	231	"
Water	.	.	.	.	.	1 pint.

2nd solution—

Tincture of benzoin	.	.	.	.	231 grains
Subacetate of liquid lead	.	.	.	.	77 "
Water	.	.	.	.	1 pint.

Rub the face morning and evening alternatively with one of these solutions.

Lastly, redness may arise from spicy, over-seasoned nourishment, such as fish or shell-fish or certain fruits, strawberries for example, and smoked viands, pork, etc. In this case carefully avoid these dishes.

In any case, people subject to redness should wash the face by steeping it, without rubbing or soaping, in very hot water, and wiping carefully till it is absolutely dry, with a very fine linen towel.

To conclude, we will quote the remedy of a clever woman, which, if it is not very agreeable, has, at least, the advantage of being very efficacious and cheap. We copy it from a Parisian paper devoted to woman's beauty :—

Steep in water 1 lb. 4 oz. 58 grains of the fat of pork until quite white; after having drained, boil in an earthen pot with a dozen Normandy pippins, and 1 oz. 303 grains of "*Quatre-semences-pilées*," and a small piece of veal, during the space of three hours, over a "*bain-marie*." Then pass the pomade through a fine linen rag, letting it fall into an earthen pan, which place on the hot cinders, adding 1 oz. 16 grains of wax, and 1 oz. 16 grains of sweet oil of almonds. Mix well and beat with a wooden spatula.

In speaking of redness, it is necessary to

make a few remarks on carbuncles, of a red and violet shade, which spread over the face. The carbuncle is really a skin disease which should be treated medicinally. All the same we may recommend a pomade absolutely inoffensive, and producing excellent results :—

Spermaceti	.	.	.	3 oz. 108 grains
Sweet almond oil	.	.	.	387 "
Balsam of Mecca	.	.	.	92 "

Spots.—Spots on the face are of different kinds, like those on the body. They can come from a transient eruption, arising from indigestion and the consumption of too rich food or fish, etc., as does that redness of which we have spoken ; in this case they will disappear of themselves. They can arise from an attack of fever, or be a sign of the chronic poverty of the blood, in which case they will cease on using depuratory measures, above all, the continued use of cold infusions of sarsaparilla. And lastly, these spots can be the manifestation of real skin diseases, such as acne, eczema, in which case the help of doctors is indispensable. One of the least of these affections of the skin is the sort that has the appearance of red and yellow crusts, bearing the name of pityriasis. These blotches quickly disappear with the application of a little pomade containing 15 grains of chalk precipitate to 308 grains of

hog's lard (very fresh), which repeat morning and evening.

In any case it is wiser on the appearance of spots to consult your doctor, but, above everything, do not irritate them by rubbing or scratching them.

Blackheads.—These are the little black spots which spread all over the face, but principally at the sides of the nose and the interior of the ear. It is, so doctors say, a sort of parasite, and again others say, a vegetation. In any case they disappear very easily when put under the action of acids, whether by applying compresses steeped in lemon juice or vinegar, or by covering them every night with a mixture thus composed:—

Kaolin	308 grains
Glycerine	231 „
Acetic acid	77 „
Oil (clarified)	10 drops

3. *Freckles*

These spots, which are ordinarily called freckles, and by the learned, ephelis, are the horror of blondes, red-haired, and dark people, with a fine white skin. How do they come? *Medici certant*—the doctors disagree, said one of my friends, a Latin scholar. Are they a sign

of an excess of iron in the system? Do they denote an anæmic temperament, a feeble circulation? No one knows. However they come, they are very disagreeable for those who are afflicted with them. Fortunately it is possible to prevent them, and, as a rule, one can get rid of them.

To prevent the appearance of freckles, a few very simple precautions will be found sufficient, and they are the same that one uses for sun-burn. Do not expose your face to the wind or the sun, or go out without first lightly powdering the face; above all, wear a cream or straw-coloured tulle veil.

To get rid of this ephelis, there are a number of receipts. We give one or two.

(1) Dissolve 108 grains of camphor and powder in a $\frac{1}{2}$ of a pint of turpentine, and add 30 grains of sweet almond oil, and you have an excellent liniment.

(2) A paste composed of—

Distilled water	.	.	.	308 grains
Dextrine	.	.	.	308 "
Glycerine	.	.	.	464 "
Oxide of zinc	.	.	.	308 "
Oxychlorate of bismuth	.	.	.	62 "
Sublimate	.	.	.	8 "

(3) A liniment composed of 1 oz. 25 grains of

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glycerine, 154 grains of tincture of iodine. Cover the spots with this liniment every night on going to bed.

(4) Pomade—

Vaseline	155 grains
Hog's lard	155 "
Acetate of lead	15 "
Sulphate of zinc	15 "
Sublimate	3 "

(5) A liniment—

Olive oil	1 oz. 448 grains
Camphor (powdered)	231 "

(6) Mixture—

Milk	1 oz. 294 grains
Glycerine	1 oz. 294 "
Hydrochloric acid, medicinal	77 "
Hydrochlorate of ammonia	77 "

Touch the spots with a brush morning and evening.

You see there are plenty of remedies; it only remains to adapt them to your temperament and skin, which, whether it be fat or whether it be thin, will benefit by one or the other.

The remedies given for blotches are also of use for the large yellow or brown spots, vulgarly called freckles.

As to pigmentary spots, frequent with women who are *enceinte* and called the *masque de la grossesse*, one treats them by nightly applications of the following mixture—

Kaolin	124 grains
Lanoline	308 "
Glycerine	124 "
Carbonate of magnesia	62 "
Oxide of zinc	62 "

4. *Hirsuteness*

Hirsuteness is the name by which the learned characterise an excessive development of the hairy system. Hirsuteness of the face is a very great and dreaded drawback for women, sometimes too much feared. Of course an exaggerated crop of hair all over the cheeks and chin and nose gives to the face a villainously masculine appearance, and is a serious drawback to feminine beauty, but if only a light down shades the upper lip, preserve it. It gives a piquancy to the face, and is often an added charm. However, hair on the face has been, is, and will be a misfortune. It is always an obsession, a constant torment, and women have renounced the world and become nuns because of these virile attributes to their face. Three ways exist by which to disembarass yourself of this deformity—depilation and electricity.

Depilatory paste and fluids should be chosen with the greatest care. While their effect is certain on the temperaments, which receive acids energetically, they have at the same time a murderous action on the skin, even producing very grave consequences. Later on, we will give some very efficacious and absolutely in-offensive preparations, which our readers may use with confidence. Depilation is an operation which consists in taking out the hairs one by one from the roots by means of small nippers of steel. Great care must be taken not to break the hair, which must yet be sharply pulled. This practice, without being painful, is unpleasant enough. This use of depilation does not absolutely destroy the hair, sooner or later it is bound to grow again. The only really efficacious process is electrolysis. This process, invented rather recently, consists in annihilation of hair by means of electricity. Into the hairy follicle a fine needle is introduced, threaded at the end with an electric spark. When the needle touches the hair of the matrice, it causes a current to pass which destroys it for ever. This operation, in no way painful to the face, is hardly painful to the chest either, and, if necessary, one can escape all pain by using cocaine. The traces of where the hairs have been are shown by a tiny little white invisible mark, quite imperceptible. This treatment has only one draw-

back, and that is, that it is expensive when practised by a doctor. But the person who requires it should ask the doctor to give her one or two lessons, and she can continue the treatment herself—the electrolysis, which one easily learns to manage quite well oneself.

5. *Wrinkles*

We now come to the most terrible enemy of feminine beauty, and the one that we most dread, as we said when speaking of "age." When a woman on getting up in the morning, and casting a glance at her mirror, perceives at the corners of the eyes, in the hitherto absolutely soft silky satin of her skin, that annoying network of small wrinkles, at first almost imperceptible, but which will increase, and enlarge, and form the fatal crow's-feet—with her it is a moment of despair. That crow's-foot marks the end of youth, and rings the death-knell of beauty. It is imminent old age; finished are the murmurs of admiration and triumphs in society, and ended for ever are the adorable flirtations. One must cede place to the younger ones—one is wrinkled, one is old!

The greater majority of women consider the lines as a real infirmity from which they guard themselves as much as they can, often very clumsily, by trying to load the furrows of their

skin with a mass of powder. It is a gross error which only accentuates the failing instead of rendering it less visible. We will, first of all, examine the malady before we try to find a remedy.

In a normal state the line is the result of a natural movement of the skin. Every motion of the muscles of the face naturally moves the skin: tears, laughter, cold, heat, cause contractions which make wrinkles in the skin. And lastly, there are tricks and habits: knitting of the eyebrows produces vertical lines between the eyes; raising of the eyebrows produces horizontal lines across the forehead. In youth the natural elasticity of the skin rapidly effaces these wrinkles. But when old age comes, and to a certain extent a number of these movements increase, the elasticity of the skin diminishes, two reasons for the lines to impress themselves. And they do impress themselves, and they persist in doing so more and more, and longer and longer, and finish by becoming indelible! The most simple and most effective way to avoid the appearance of lines, is to try as far as possible to keep an immobile face—that immobility which amongst the Arabs and the Turks preserves for so long the purity of their skin. And it is the same even in our country. Many unimpressionable women are such mistresses of their nerves that nothing surprises them or

troubles them, they remain always serene, never crying, never laughing, hardly smiling, until they reach that stage of force of will, that they prevent their passions from showing in their faces.

But that is a terrible treatment, for it demands an extraordinary control over oneself, and exercises such a terrible constraint as to render those who employ it intensely miserable.

Always to impose silence on your feelings, and to be obliged to suppress every expression of joy and of sorrow! It spoils your life, and the woman who consents to this pitiful sacrifice to remain beautiful, will she not rather frighten away, by reason of her coldness, the very admirers her beauty excites.

No, this is an exaggeration to avoid. Although lines must come with old age, one can retard their appearance by means less barbarous. We will give some of them.

It is first of all essential to take sufficient repose. Nothing causes lines quicker than overwork, prolonged vigils, and bad nights. Avoid rapid transitions from heat to cold, and *vice versa*, which are bad for the skin. And more, it is necessary from time to time to give the face a little rest. Therefore four or five times a day, if you are alone, close the eyes and force your face to remain completely immobile. This habit, once made, retards very considerably

the arrival of wrinkles. These are the general precautions ; there are more efficacious remedies.

Concerning the ablutions, we will speak of them in a separate chapter. But we will say at once that it is important to wash the face from the bottom upwards, and from the temples towards the eyes, thus preventing the lines from marking. One must extenuate the effect of the heat of the rooms, and give to the skin the necessary humidity, either by means of vaporising every evening for a few minutes with fresh water, or by applying a wet linen cloth to the face.

Lastly, there are means of effacing the lines. First of all, the preparations of certain perfumers, but they must be chosen with care, for all are not so inoffensive as the two following receipts, of which we have proved the happy results.

(1) For fifteen days every morning, coat the face over with 3 oz. 108 grains of honey, mixed with lemon juice, and keep it on for a quarter of an hour.

(2) Bathe the face on going to bed every evening, with the following mixture :—

Rose water	.	.	.	6 oz. 215 grains
Sulphate of aluminium	.	.	.	31 "
Tincture of quinquina	.	.	.	77 "

Do not dry your face, but on getting into

bed dab it lightly with a little sweet almond oil.

We have mentioned the principal enemies to the beauty of the face, and we have given some methods by which to combat them. The next chapter will be reserved to a discourse on that beauty, and the attentions required for preserving it.

CHAPTER IV

THE DUTIES TO THE FACE

IF a thorough and searching attention to cleanliness was often neglected, as history tells us, even by the *grandes dames*, the duty to the face has always been the important part of the female toilet. In every time and every country, authors who have written about women have devoted pages to this subject. It was not only Homer who gave us descriptions of the toilets of his heroines of the Iliad and the Odyssey. Ovid dedicates numerous passages in his *Art of Love* to the toilet of women, and Juvenal speaks with virulence, in many of his satires, of the exaggerated refinements of the Roman ladies of his age.

Those little preambles of the old authors would now be very much out of fashion, for certainly the toilet is the principal care of women, and it is not for men to blame them.

The facial toilet, in particular, has a decided importance to feminine beauty, and the moment has now come to devote to it a few pages.

The facial toilet consists of tasks of different natures, cleanliness and hygiene, and pure coquetry, which we will examine successively.

Cleanliness comprises solely the facial ablutions, but the subject is important enough for us to treat it with length.

I. *Facial Ablutions*

The face, as with the hands, is the part of the body most often exposed to the air. It is the skin which, beside its natural secretions, runs the risk of having its pores invaded by mineral and organic residue, and invisible dust particles, which, raised by the wind, meet and adhere to it.

It is then very evident that the skin, to accomplish these physiological functions, must be washed, for the pores to be opened and disembarassed of secretions and the accumulated strange bodies which obstruct them. For it is quite necessary to wash the face. We hope to be pardoned for having insisted on this point,

but we find that women systematically neglect this as contrary to the preservation of beauty, and one very celebrated singer is cited amongst others as making a rule of never washing her face. This is a grave mistake, a mistake prejudicial to hygiene and beauty. The face must be washed; facial ablutions are indispensable, but how and with what should they be accomplished?

The best way to wash the face is only to use the hands, with the precaution of having well-washed them first. Then to dry, use a very fine flannel or a piece of very fine linen, and preferably already used. Avoid contact with thick linen, which irritates the skin, and rough rubbing, which may result in thickening the skin. Never wash the face in too much water, by plunging the head in a jug or in placing it under a tap, and avoid repeating ablutions too often. Moreover, always conduct the rubbing in the same manner, that is to say, from behind to the front, which, we have already said, will cause the lines to disappear.

Voilà the way one must wash the face. But *with* what should one wash it? Here arises the question of hot water or cold, one of the most disputed points touching hygiene: hot water and cold water have, both of them, intrepid and unreasonable partisans, and to both are attributed marvellous effects or exaggerated mistakes.

I do not think that either of them merits "either that excess of honour or that indignity."

The apparent contradiction of advice is because of the constitutions of different people, and I believe that, before making a decision regarding the temperature of the water one uses for the face, one must attentively consider three things: the nature of the skin, one's habits, and the state of the atmosphere. If your skin is very fine and delicate, cold water will line it, and so use tepid water. If you have a thick oily skin, of the nature which easily retains the impurities of the atmosphere, then use hot water. If you are subject to neuralgia, and specially to that terrible dental and facial neuralgia, which causes intolerable suffering, carefully avoid cold water, which has a bad action on too impressionable nerves.

On the contrary, if you have rather a fat face, the skin a little flabby and soft, forming puckers and folds, use cold water which will, every day, reclose the pores of the skin, and, at the same time, strengthen the flesh.

In every case, cold water should never be used pure, but with several drops of a good toilet water added to it. Avoid hard water and water from the well of the pump, which does not dissolve the soap; for cold ablutions use only water that has first been boiled, or, preferably, rain water.

Rain water, in fact, is excellent to wash the

face in. First of all it is almost chemically pure ; and lastly, when you expose your face to rain, not only the rain, but the humidity of the air, damps the face, washes it perfectly, effacing the folds and little lines produced by artificial heat. But one must be careful to wet only the face and not the head, which might occasion annoying colds. One's habits must also be taken into consideration when one wishes to use cold water. Our body accustoms itself to everything, to cold as well as heat, and one sees people taking their cold bath in midwinter without being at all inconvenienced. If, then, from infancy, you have been accustomed to wash your face in cold water or in hot water, and your skin remains healthy without an appearance of lines too early marked, do not abruptly change your *régime*, for that sudden change of habits will have a disastrous effect on your face.

Lastly, the state of the atmosphere and the season are also considerations for the temperature of ablutions. There are people who use cold water in summer and hot water in winter. I believe it is a mistake ; and I should rather recommend the contrary. Firstly, in summer, the skin secretes more, and gets dirty quicker, and hot water clears it better of its impurities. Lastly, as a quick change of temperature is unfavourable to the skin, you avoid this inconvenience by establishing a sort of compromise

between the temperature of your ablutions and the temperature outside.

To conclude—before choosing the degree of the temperature of the water for your ablutions, consider well your skin, your habits, and the season of the year. In a general way, without being too minute, avoid extreme temperatures and choose warm rather than boiling or icy cold water. In any case avoid exposing your face to the air immediately after having washed it. The skin, when still damp, has a tendency beneath the action of fresh air to thicken and chap. An excellent receipt that we strongly recommend to our readers who are careful of their skin, is to put in the water they wash in, a tablespoonful of oatmeal flour. It is delicious from the point of view of the softness and freshness of the skin.

Besides the ablutions, which are solely and only for bare cleanliness, the face has two other tasks to perform, one, the preservation of the skin, the other, the embellishment of the features. The first consists of the use of different greases, toilet waters, powders, and perfumes, and the other consists of the practice known by the name of enamelling.

2. *Glycerine, Vaseline, Cold Cream*

The winter is, of all seasons, the most terrible to the beauty of the face. The sudden change

from the cold of the street to the heat of rooms, or *vice versâ*, has an injurious effect upon the skin. Therefore, before going out, it is necessary to coat over the face with some grease, and then powder it with a fine rice powder.

The greases which should be used in this instance are glycerine, vaseline, and cold cream.

Absolutely pure glycerine is very much to be recommended. But it is rare to find it pure, and, even then, it is better to discontinue the use of it from time to time, because it has the drawback of dulling and yellowing the skin. Vaseline, especially white vaseline, is much preferable. It is at the same time softening and antiseptic, and is an excellent production for the making of simple and inoffensive ointments. But it also has one drawback, and that is of hastening the growth of little hairs on the cheeks and chin, and besides, like glycerine, it is apt to produce blackheads, those little black points which bury themselves in the skin, especially beside the nose, and which are so difficult to eradicate.

In reality the grease most to be recommended for the face is cold cream. But it must be used very fresh, and to insure that one ought to make it oneself.

Here is the prescription—

Sweet almond oil	.	.	.	9 oz. 323 grains
White wax .	.	.	.	464 "
Spermaceti	.	.	.	1 oz. 449 "

Mix in a china recipient over a water bath, until thoroughly mixed, then add, *drop by drop*, 4 oz. 401 grains of rose water, stirring carefully and slowly until the yellowish mixture has taken the consistence and colour of a cream cheese. When the mixture is almost cold, add 20 drops of essence of roses, and preserve in pots hermetically sealed, and covered with a sheet of tin, or parchment, or paper.

This receipt is absolutely to be recommended, but as it is a little complicated, one can quite as well replace it by the Fairies' Cream (*Crème des Fées*), a French invention, which is a first-class production, and offers another advantage, that it can be used for *décolletage*. It should be used in small quantities, and with a towel soaked in water (*vide* "The Shoulders").

For cold cream, cocoanut butter is preferable. Here is a second prescription :—

Virgin wax	123 grains
Spermaceti	123 "
Sweet almond oil	464 "
Cocoanut butter	464 "

Mix in the same manner, stirring with a silver spoon. Leave to cool, and when the mixture is tepid pour in slowly 4 oz. 16 grains of rose water and 10 drops of essence of roses. Stir for some time, and pour into a glass or china bottle.

Whatever grease you use, take care on returning indoors to remove it by bathing with a good toilet-water. Avoid keeping the glycerine or cold cream on the face day and night, for that gives to the skin a shining aspect which is very disagreeable.

3. *Toilet Waters*

In general one should distrust the toilet waters of trade, which nearly all contain acids or alcohols which produce an excessively annoying effect on the skin. There are, though, certain preparations, carefully made, and absolutely harmless, of which we will in due course inform our readers. The best toilet waters are those which are exclusively vegetable and can be "home made." We have already spoken of oatmeal flour. There are other plants of which the juice is excellent for the skin: preferably fresh cucumber, beans, strawberries, spinach, etc.

The women of the north use a great deal of the froth of beer, and their bright carnation goes to recommend this practice. The Italians employ belladonna. Lemon juice and barley water are equally to be recommended, also plaintain water.

From all these plants one can make excellent cosmetics, by mixing them with fresh butter or white vaseline.

4. *Rice Powder*

We have already had occasion to forbid the use of rice powder as a cement to hide lines, but it *is* necessary for a woman to powder the face. But at all times the operation should be done lightly, and the skin should only be powdered and not be floured. Use a thick puff, and pass it lightly over the face, always in the same direction, and without pressing it on the face. The whole face should be powdered so that there be no difference in the shade, but less powder should be applied to the flat or sloping parts.

The greatest care is necessary in the choice of powders, and we advise our readers, at once, not to use anything but good brands. The tint and perfume of the powder are left to the individual taste.

5. *Enamelling*

As a pretty skin is one of the principal points of feminine beauty, the idea of correcting nature's imperfections in this particular has come down from antiquity. Always and everywhere women have painted themselves. Ovid reserved a whole chapter to enamelling in his *Art of Love*; no matter how far you travel, the practice is there; the Chinese and the Japanese, especially, enamel themselves immoderately. At

this period enamelling is more employed than ever, and yet it does not bear a good reputation. Why? Simply from women abusing it or doing it badly, without taking care to suit it to the various circumstances which call for it. Many women have no idea what an intimate connection should exist between enamelling and the toilet. This, however, is an evident fact, and there is not one intelligent woman who does not agree that one should not dress the hair in the same way for a home toilet as for a ball toilet.

Therefore, if you enamel yourself, listen to the following advice :—

First of all, enamel with discretion and only in the case of necessity. Here is the manner of rouging given by a great lady of the eighteenth century : "Rouge in straight lines, close to the eyes, for a coat of carmine will augment their brilliancy ; the three other inferior coats should be applied in a graceful curve, at equal distances from the nose to the ears, and never be below the mouth."

There is another method, more modern, and at the same time more artistic. Apply to the face a light coating of cold cream, and a cloud of powder, then a little rouge, decreasing in light and shade on the projecting parts, and softening them. Then apply the powder again, a second time, very carefully. The red and white thus mix

into each other, and give the impression of generous blood circulating under a fine skin.

And lastly, use the white as little as possible ; it often contains toxic and caustic substances. For your rouges and grease, let them be of the best quality, and furnished only by the best and surest houses ; lastly, never leave them on during the night.

In using all these precautions the hurtful influence of enamelling can be delayed, but it always ends by making itself felt in lining and yellowing the skin, in rendering it soft and flabby. The best advice one can give on this matter will be that of total abstinence. But alas ! this advice, like many others, will, we fear, be very seldom followed.

We have finished with the face in general. We will pass on to examine, successively, the different features.

CHAPTER V

THE EYES

THE beauty of the eyes is an important point of facial beauty, but that beauty does not only

consist in the shape and size or in the pretty colours of that member. It often happens that large eyes well set, shaded by long lashes, which have everything to make them beautiful, appear dull and even disagreeable, while eyes, which, though smaller, are brilliant and lively, appear more beautiful. The eye is the essential element of that beauty of expression which holds such an important place in the seductive power of woman. It has been said, and very rightly too, that the eyes are the mirrors of the soul; they are certainly the reflection. The soul should paint itself in the eyes, and every sentiment should be reflected in the expression. How many faces with commonplace features would be absolutely plain, were it not for a charm impossible to describe, which is due to the expression of the eyes, an expression, captivating, bewitching, sweet, and provoking at the same time. The eyes in themselves are sufficient to light up a face otherwise insignificant, to make it glow, as it were, with sympathy and love. They are, indeed, the most useful weapons which a woman possesses. Therefore the beauty of the eyes is especially a moral beauty, a beauty of expression which resides in what we call the glance. To say that the beauty of a woman's face is entirely the gift of nature, and that a disagreeable and hard expression cannot be corrected by artificial means, would be a grave

error, and yet the problem is difficult to solve. In fact, when an eye is healthy, what is one to do when one would make it eloquent, animated, brilliant? It is not an artifice of the toilet which can be used here; it is neither a toilet water, powder, or cream, nor some discovery of a perfumer.

It is by long and patient study, by constant application, and by long sojourn in front of the glass, that a woman arrives at that sweet expression which nature has refused her—that tenderness, and charming and seductive brilliancy, which is beauty.

But it requires much work, patience, and energy to acquire a pretty expression, a soft one if it is naturally too hard, or a lively one if it is too dull, and often even it requires coquetry, the desire to please others, which awakes the heart and makes the eyes speak.

Take an actress for example; she knows well that the study of expression, the careful command of her glance, is an essential point if she wishes her face to work in harmony with the words she utters; and to make the “part” live, not only word and gesture are necessary, but expression also.

And those who are conscientious and have talent will succeed perfectly (thanks to a profound knowledge of their profession) in masking their natural expression, and repre-

senting that of the person whose *role* they are taking.

But if their expression is an important element in the beauty of the eyes, it should not cause us to neglect those other elements which, though perhaps more material, are not therefore less important. We mean the shape of the eye, its colour and brilliancy, the lids, lashes, and eyebrows.

As to shape, the eyes should be large, well formed, almond shaped, not too deeply set nor protruding. Unfortunately for those among us whose visual organs do not possess these qualities, it is extremely difficult to correct the imperfections of nature. At all times a little black pencil-mark at the corner of the eyes gives the appearance of greater length, and the practice is not hurtful to the sight. Concerning the colour, one can make the same observation. It is no use trying to change the colour which Providence has given to the pupils of our eyes, because it is unchangeable, and so much so that the mere description of this feature, the colour of the eyes, is recognised as one of the surest means of identification, which even the cleverest among us cannot alter. Therefore, readers, if your eyes are coal black, or if they reflect the blue expanse of a May sky, or the green waves of the ocean, or the hard grey of steel, you must resign yourself to

their colour, and you may rest assured that there are beautiful eyes of every shade, and blue or black, grey or hazel, they are just as seductive when they are eloquent.

Of what does the brilliancy of the eyes consist? It is rather difficult to say. It would appear to be a quality purely physical, a jet of light on the humid pearly substance of the cornea. Whatever it is, this brilliancy can be quickly kindled, especially in the evening, in artificial light, by a little bit of blue pencilling round the eye. In bygone years, so we read in an article on this subject, coquettes, to render their eyes more brilliant, dropped into them a very little belladonna, which possessed the virtue of dilating the pupils. This fashion has not been given up, for one sees sometimes eyes of which the extraordinary brilliancy is assuredly to be attributed to some artificial means. This practice should be efficacious, for belladonna, like atrophine and other substances which possess the virtue of dilating the pupil, at the same time makes the eye appear larger and more brilliant. But these substances are also narcotic and injurious to the eyesight, probably even dangerous, so that we dare not recommend them as an artifice of the toilet.

It is perhaps from this practice that women derive the name of "bella donna" ("beautiful woman") in Italian.

Eyelids

The lids are the light, mobile, and ever ready curtains which nature permits us to throw over the delicate organ of the sight. They contribute also to the beauty of expression in veiling for a moment the too vivid brilliancy of the eyeballs, and especially in isolating them and thus giving them rest. They, too, are often enamelled, hurtful though the practice is to their fine, delicate, and slender muscles.

It is, therefore, only a harmless operation which we can give.

Rub gently on the lids, with a small brush, a decoction of concentrated walnut leaves. This decoction gives them a beautiful bistre tint which makes the expression extremely langorous. If the lid is flabby, soft, and heavy, apply every evening some of the following pomade :—

Tannin	15 grains
Sulphate of potash of aluminium	46 "
Borax	30 "
Hog's lard of oderiferous citron	309 "

and wash them in the morning with very hot water.

Concerning the redness of the eyelids, we will speak of that later, when treating of the general hygiene of the eye.

The Lashes

Lashes are the hairs which curtain the edges of the upper and lower lids. Their business is to prevent any dust flying about in the atmosphere from entering and settling in the eye. To be beautiful, the lashes should be long and thick, and they help greatly to soften the expression. A practice which adds to the lengthening and thickening of the eyelashes, is to have the ends pruned from time to time by a practised person. There are also pomades called "Trikogenes," to promote their growth. We strongly advise our readers only to use those preparations of which they are perfectly sure.

Recently, it appears, a successful experiment has been made by which a fallen eyelash can be replaced by grafting a hair of the same person, cut to the required length, into an incision previously made in the borders of the lids. Hairs treated in this way will take root and become, so we are told, magnificent lashes.

This operation, delicate and perilous as it is, should not be confided to any but an experienced, clever, and prudent person. An infinitely easier way of giving length and strength to the eyelashes is to wash them every evening on going to bed (without drying them) with a

concoction of water and walnut leaves (two pinches to a quart of water).

The Eyebrows

The eyebrows should be thick and well pencilled. The shape of the eyebrows should be a perfect arch, framing the orbit of the eye. When the eyebrows are too straight, they give to the face an astonished air, and when they meet at the root of the nose, they give a hard and fixed expression; it was the characteristic, so it is said, of the Fallen Angel and the Wandering Jew, that their eyebrows grew straight across the brow. It is also said that this peculiarity denotes a jealous nature. However that may be, there is a very simple and inoffensive method employed by the Orientals for altering the shape of the eyebrows, lengthening, or blackening them. They trace the shape by means of a pencil steeped in a solution of Chinese ink and rose water.

Hygiene of the Eyes

The eye is an admirable organ, in the creation of which all the resources of the divine Providence and His infinite power of producing with the simplest means the most surprising effects, manifest themselves in indisputable evidence. It is not an organ made by the hand of man, and even the most complicated machinery and

the most studied and learned inventions, cannot approach the precision, the minute exactitude, of this marvellous optical organ which is called the human eye. But precisely on account of that delicacy, the eye is one of those organs which need the most care, and therefore the sight is the most precious of our senses. The organ of sight should always be the object of exclusive attention, of incessant surveillance and jealous care. Without pretending to give a lesson in ophthalmology, which is one of the most difficult branches of medicine, we may here point out to our readers several ways of preserving the excellence of their sight and the beauty of their eyes.

And first of all, with the eye, as with every other part of the body, the health and consequently the beauty depends, to a great extent, on the health of the individual. It is rare that a sick person has fine eyes, and troubles of the sight almost always accompany troubles of the mind, and to such an extent that examination of the eye is one of the first things that a doctor thinks of when visiting a patient. But of all illnesses, those which have the most melancholy effect on the organ of the sight, are those of the stomach. Be careful of your digestion if you want to have good sight. They say that the great Milton became blind, not only because of the excessive fatigue he had im-

posed on his eyes, but also as a result of chronic dyspepsia.

The fact is perhaps exaggerated, but it was partly true. Inflammation and diseases of the liver, such as jaundice, etc., give to the liverish person a disagreeably yellow tone; anæmia affects the mucus of the eye, making it pale and bloodshot, at the same time extinguishing the brilliancy of expression, etc.

One sees, then, that the beauty of the eyes depends on one's general health, and that a good hygiene is as indispensable to them as to all the other organs.

But besides general ailments, the eyes are subject to special diseases, the treatment of which should be submitted to the science of oculists, and among which we will only mention the most common and least harmful, those for which the intervention of a medical man is not always necessary, and yet which are none the less harmful to the beauty of the face. First of all, redness of the eyelids.

This disease, which the doctors call blepharitis, is nothing but an inflammation of the tissues of the lids, which reddens the lids, giving them a disagreeable aspect. This ailment will disappear after several lotions of warm boracic water, and if it remains obdurate, one can apply to the edge of the lids, a pomade which chemists make under the name of "Pomade de Lyon."

Besides the redness of the eyelids, there is also the general redness of the organ, and specially the corners of the eyes. That redness is often the forerunner of conjunctivitis, whether from an accidental or rheumatic origin. This disease, which is an inflammation of the membrane, called conjunctivitis, will probably yield at once to repeated lotions of warm boracic water or warm and light infusions of green tea, or flower of camomiles. But if the conjunctivitis resists this treatment, do not hesitate to consult an oculist.

Styes are little gatherings on the lids, either in the interior or exterior. This disease, frequent among children and people of anæmic or scrofulous temperament, is very disagreeable and often very painful. Often the styes will come to a head by means of lotions of warm boracic water; if not, they must be opened by the bistoury of a doctor. The operation is insignificant and painless. You must not confuse the styne with those little excrescences of white flesh, which, without suppuration, sometimes appear on the lids, and are only vegetable parasites, and from which the doctor will free you by burning them with sulphate of copper or with nitrate of silver. A frequent and often very painful ailment is the intrusion between the lid and the globe of the eye of some strange body—dust, straws, or coal cinders—blown in by

the wind. When this happens, take care not to rub your eyes, for this will only make them red. Close them and keep them patiently closed as long as possible, without touching them. A secretion of tears will thus be produced, which will remove the particle. But if this fails, have the lid lifted up by another person who will free you by means of a feather, lightly passed over the globe of the eye; and some lotion of warm aseptic water will soon cure any inflammation which may have arisen.

These are the few affections of the eyes that do not absolutely need the advice of an oculist, but even in a general way one can say that the help of a practitioner is always useful. Nothing should be neglected when it concerns this precious organ, and the least sore may have grave consequences. In any case, it is absolutely essential that every care should be taken to use only utensils or instruments that have been minutely inspected and found clean, the linen must be fine and white, and the water carefully sterilised, whether by a prolonged ebullition or by the adjunction of boracic acid.

Besides the treatment of ailments and special maladies with which the eyes can be afflicted in relation to general hygiene, the eyes should be the object of a particular hygiene, of which the prescriptions can be summed up in two fundamental rules. You must wash your eyes and

keep them in a state of absolute cleanliness, and not fatigue them. For washing the eyes, use a little vessel of an oval shape, called an eyebath, and use this only. Use for this bath either warm water rendered aseptic with the addition of boracic acid, or rose water, or a light infusion of tea, the use of which, thanks to their astringent qualities, is excellent for the sight. These eyebaths should be taken morning and evening. We will give, later on, different preparations which can be made with the greatest care, and which are excellent for the eyes and the sight.

If the sight is not to be tired, naturally one must not exact a too prolonged service from the eyes, nor ask of them a too painful service. And for this end, before all and first of all, the eyes must take sufficient rest, and their best repose is sleep. Avoid, then, long vigils, especially in the fatiguing light of gas and electricity. Also avoid reading and working with the needle for any length of time, and, generally speaking, do not look too long or too fixedly at fine and delicate objects.

In the second place, it is necessary to avoid looking at objects of a too startling and crude colour. If white tires the eye very much, avoid white walls, which reflect the sun, snow, glaciers, and such like. Avoid sewing white materials, or any crude light, which is not shaded by a

green or blue shade; these two colours are the most restful to the sight when you read; and especially when you write see that the light does not come in your face: it is better to receive it from the left hand side. The habit of reading at meals is bad for the eyes, as well as for the stomach; also refrain from reading in bed, or while walking, or in a carriage or train. The use of veils, especially spotted ones, is bad for the sight, so use them as little as possible* when the weather is mild and there is no wind. Avoid sudden changes from heat to cold, and from darkness to light. Arrange that your bed should be so placed that you do not have the daylight straight in your face on waking. Use microscopes, and magnifying glasses, and spy-glasses as little as possible; do not wear glasses unless absolutely necessary, and again, take them off whenever you can. It is much better to use lorgnettes, they look nicer, and do not tire the sight. If you take all these precautions, and others as well, you are certain to preserve the beauty and health of your eyes. This is not the place to speak of the infirmities of the eyes, such as shortsightedness, longsightedness, "Daltonism," which are in the province of the oculist. The most terrible of these, from the point of view of feminine beauty, is squinting. It is very difficult for a woman to be beautiful who squints; the un-

certainty of her regard robs her of all expression, and gives to the face a quaint and bewildered aspect, a most unhappy effect. Fortunately, this infirmity can be corrected by means of special glasses, and any woman who is afflicted with this infirmity should submit to treatment at once. But this treatment is necessarily very long, and there is a more radical method, which we strongly recommend to our readers afflicted with this misfortune, and that is, surgical intervention. The operation for squinting, now so common, is nearly always successful. An instant's pain, and a few days of patience, and you can look your fellow-creatures straight in the face. The sacrifice is nothing in comparison to the result obtained.

CHAPTER VI

THE MOUTH

IF the eyes have their expression, the mouth has its smile, and it would be very difficult to say which is the most indispensable to a pretty face, beautiful eyes or a beautiful mouth. The poets have raved of the mouth, just as much as of the eyes, and have employed every metaphor to sing the praises of form and colour. It is the

arch of love, a rose, a cherry, a coral, etc., etc. Unfortunately we are not poets, and we must forsake the tongue of the gods for common prose, but perhaps this common prose will be more useful to women than the enthusiastic declamations of the lyrists, for we shall find out what is a pretty mouth, and the best means of preserving it. A pretty mouth is, first of all, a mouth of a pretty shape, that is to say, with the lips well shaped, neither too large, nor too small, nor too thick, nor too thin, of a good colour, *i.e.*, of a red as bright as possible, and furnished with white and regular teeth. The beauty of the mouth depends, then, upon the lips and the teeth.

But if the mouth serves to smile, it has also, from the physiological point of view, many other functions infinitely more important, for it is used to eat, breathe, and speak with. Thus our examination of this organ will not be really complete, if we do not mention the breath and the voice.

We have therefore divided the present chapter into four parts of unequal lengths, but all of equal importance to the beauty, power, and seductive power of woman—the lips, the teeth, the breath, and the voice.

The Lips

As we have already said, for the lips to be

beautiful they should neither be too thick nor too thin, but that is a point which we cannot alter. Therefore we must be content with the lips that nature has given us. Every attempt to alter the reality would only serve to accentuate the fault.

The lips should be of a pretty red strawberry colour, or at least a bright rose, and if the colour leaves anything to be desired, we can remedy that drawback. Wan and pale lips are always the sign of a bad state of health. Here, as everywhere, health is the indispensable crown of beauty. The most usual cause of this tiresome ailment is anæmia, and anæmia once got rid of, the blood reflows into the pale lips. It is, therefore, anæmia that must be treated by tonics and iron regulated to your system, and the best way is to have recourse to your doctor. Many women, disregarding this principle, try to alter the whiteness of their lips by the application of different substances, cosmetics, or rouge, and they do wrong, because these substances nearly always produce disastrous effects. In fact, the texture of the lips is very sensitive, and can hardly stand painting, and the productions destined to redden the lips only succeed in making the skin hard and wrinkled, and robbing it of all delicacy and pliancy. Other women, without having recourse to painting, have noticed that caustic liquids have the pro-

perties of reddening the lips, and they use a quantity of vinegar and alcohol, of which the disadvantages are the same as those of painting.

And lastly, there is a third habit, also as bad and as useless as the other two, and that is to bite the lips in order to render them red. The only result of this practice is to predispose them to chaps.

There is only one way of reddening the lips without damaging their health, and that is to use some pomade of cucumbers "*à la rose*," a very simple production, inoffensive and cheap, and which every chemist can make.

Besides this pomade there are two others which are not rouges, but which are excellent for preserving the pliancy of the lips. Here is the prescription :—

(1) Spermaceti	.	.	.	.	77 grains
White wax	.	.	.	.	77 "
Rose oil	.	.	.	1 oz.	239 "
Orchanet	.	.	.	.	123 "

Mix the first three ingredients in a "water bath," add the orchanet roots, and leave to steep half a day, pass through a fine cloth. Lastly add several drops of essence of roses.

(2) Cocoanut butter	.	.	.	.	387 grains
Castor oil	.	.	.	.	123 "
White wax	.	.	.	.	155 "
Infusion of tannin oil	.	.	.	.	62 "

These two pomades which, we have already said, are an excellent preventative of chaps, are also very good to cure the same; but for this end there are simpler preparations which produce the same result.

Here are two :—

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| (1) Olive oil | 3 oz. 108 grains |
| Virgin wax | 310 " |
| Tincture of benzoin . . | 10 drops. |

Dissolve the wax over a slow fire and add the oil drop by drop, mixing well.

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| (2) Oil of sweet almonds . . | 3 oz. 108 grains |
| White wax | 155 " |
| Spermaceti | 77 " |
| Rose water | 155 " |

You can colour it with a little carmine. These different pomades should be preserved in little pots carefully stoppered.

Besides chaps, the lips are often subject to two complaints, and they are fissures and spots, called "fever spots."

The fissures are little chasms which come in the tissues, either at the corners of the lips or in the middle, in a small vertical crack. They are quickly cured by means of cold cream, or salicylated vaseline (2 per cent. of salicylic acid).

The fever spot is a more serious complaint, but at the same time is not of a grave character.

These spots are nothing else but a species of skin irritation—herpes. They are of different kinds, and come from different causes. First of all, from food ; certain dishes, such as shell-fish, fish, pork, and sausages, and strawberries can produce herpes. It is sufficient to abstain from these articles of diet, and the eruption disappears. They can also arise from anæmia, but more often are simple sores.

But if herpes of the lips is annoying rather than dangerous, it has one great drawback, and that is, it returns very often. And it must be treated energetically from the first, and the treatment which is specially beneficial is the use of arsenic in small doses. But it should be prescribed by a doctor.

Besides this drastic remedy there are two other anodynes for the fever spots, dabbing them with a little pad of medicated wadding, or a little brush with castor oil, collodium, or piercing them with a very fine needle, passed first of all through the flame of a spirit lamp, after which they must be pressed so as to eject the pus, and then bathe them with a little warm vinegar.

The Teeth

The beauty of the teeth is more necessary than anything else to the charm of the female face, because all other fascinations disappear

when that is absent. There is no such thing as a pretty woman with cavities or black and neglected teeth; besides the inartistic aspect, a badly filled mouth offers a slightly repugnant aspect, which must be avoided at any price. But if the disadvantages from the beauty point of view are great, how much more are they from the health point of view? Here more than anywhere, beauty and health go together, and depend on each other. Healthy teeth are nearly always beautiful, and there are no pretty teeth that are unhealthy.

We must treat, then, in this chapter, of the beauty of teeth, of health, and hygiene of the teeth, and the dentifrices and powders for the toilet of those members.

Of the Beauty of the Teeth

In our country we consider that a woman has pretty teeth if they are small, white, regular, and well-placed. Their pearly enamel makes them resemble little pearls, and in fact there is a metaphor so constantly in use that it has become quite banal—"two rows of pearls over which close lips of coral."

It is not so in all countries. The women of the far East consider the possession of black teeth the height of beauty, and they arrive at this result either by chewing betel-nut or by

applying hot to the teeth a sort of greeny-black lacquer, which completely covers and fills up the interstices. This operation is very painful, but what will one not do to be beautiful? In certain parts of Persia some women encase the jaw in gold wire, solidly fixed, others content themselves with sprinkling the teeth with powdered gold. But however precious these golden smiles may be, they are never the same to the European as the pearly smiles which Nature has given us.

There are no special methods to preserve the beauty of the teeth, the means are just the same as those employed for their health. Take care of the teeth, and they will be beautiful; it is one and the same thing. Our readers will find in the following paragraph the way to preserve pretty teeth.

Health and Hygiene of the Teeth

In every age, writers have occupied themselves with dental hygiene, and an old writer of the end of the sixteenth century admirably condenses all the prescriptions for taking care of the enamel of our teeth. "If you want to guard the teeth against all accidents, as much from external as internal, and keep them beautiful, and clean, and nice to the end of a long life, take care not to put into the mouth anything too hot or cold, because they both

offend the teeth. Do not eat meat which is ready to corrupt, which is hard or difficult to digest. Do not drink any liqueur which contains such qualities. Do not allow of any excess which can impede the digestion. Avoid every occasion to vomit, especially if the matter you vomit is sour. Do not eat sticky or too sweet things, nor break with the teeth anything that is hard, nor drink wine or water too cold or iced, as many do during the heat of summer, nor, on the contrary, soups or meats which are too hot. After eating or drinking cold things, do not swallow or rinse your mouth with hot water, and after hot meat, do not take a cold drink. If a piece of meat or venison has got between the teeth, take it out at once, gently, without violence, with a straw or feather, or piece of wood, but not with a knife or such other article that could cause rust.

"After you have eaten, wash the mouth immediately with some harsh or rough wine, to prevent what remains decaying. When you eat, eat on both sides, so that one side relieves the other. Figs, sugar, and other things which are inclined to soften or try the teeth, such as oil and grease, are bad for the teeth. Eat as little meat as you possibly can; it is the enemy of the teeth," etc. etc.

You see that our old author has forgotten no necessary precautions: the danger of extreme

temperatures, or rapid changes of temperature, danger from too sweet or acid things, and the danger of dishes easily corruptible, and the necessity for frequent washing. Those are, in fact, the chief points of dental hygiene, and the most important for the avoidance of the two enemies of our teeth—decay and tartar.

Dental decay is the progressive destruction of the interior parts of the teeth, which become, as it is generally called, hollow. The nerve becoming uncovered, and therefore more exposed to the temperature, is the cause of that intolerable suffering called toothache. The cause of dental decay is more often the corruption of the remains of food, left in the jaw; wherefore you see the necessity of carefully cleaning the mouth after every repast. One can sometimes stop the decay, by pouring into the hollow powdered alum and leaving it to dissolve, continuing the operation at short intervals. But the best way is to go to a good dentist, who will stop the tooth with gold. It is the same with the tartar, a stony formation that forms on the exterior surface of the teeth, and destroys the enamel. Alum can stop this formation also, but it is a precarious method, and it is best to have recourse to a dentist, who will not hesitate to stop with cement or gold. One sees the imperative necessity of keeping the teeth clean and nice. In fact, the teeth are important factors. There

is never good health without good teeth, said a doctor, and it is true. The first condition for nourishment to be digested is, that it should be well masticated. The food insufficiently chewed by the teeth is painful to digest, and in most cases dyspepsia has no other origin than bad teeth. So much for general health. But for the cleanliness and niceness of the teeth, it is first of all necessary to have perfect purity of breath. We will speak of it later ; and lastly of the clearness of speech. A fault in pronunciation may be caused by the absence of a tooth. You see, then, what care the teeth need, and it is not a difficult matter. We will sum up what is necessary in a few words.

1. Rinse the mouth and brush the teeth every morning and evening. The mouth should be rinsed with warm water with a little mint or some tooth wash, which we will prescribe. The teeth should then be brushed with a small round tooth-brush, which can reach every corner in the mouth. One always brushes from the gum to the end of the tooth, downwards for the upper jaw, and upwards for the lower, and never lengthways, for that bares the gum.

2. Every morning and evening, pass through every interstice a piece of vegetable silk, made specially for this purpose, in order to prevent any food remaining.

3. Rinse the mouth as often as possible after each repast.

4. Soap the teeth every other day with "Savon de Marseilles" soap of a good quality. This operation is at first rather disagreeable, but one gets used to it, and it is excellent for preventing the formation of tartar, and for preserving the enamel.

5. At regular intervals, and at least once a year, go to the dentist and undergo a complete cleaning of the jaw.

If a woman follows these directions, she is sure of keeping her teeth beautiful and healthy for a very long time.

But besides the teeth one must also take care of the gums, which, often when soft and flabby, can cause the teeth to come out. To strengthen the gums, masticate as often as possible antiscorbutical plants, such as cress, sorrel, cochlearia, or dab them with lemon juice, tincture of rhatanhea, and tincture of Spanish camomile, mixed in equal parts, or rub them every three hours with a powder, of which here is the prescription :—

Powdered Peruvian bark	.	.	232 grains
Rhatanhea (powdered)	.	.	92 "
Chlorate of potash	.	.	77 "

The teeth should be watched from childhood. When they appear, they should be helped with

a dental syrup (syrup Delabarre), with which the gums of the baby should be rubbed.

At the second cutting it is necessary to take the child to the dentist, who will easily correct any imperfections, or irregularities which could not be altered afterwards, save at the cost of great pain.

The art of dentistry has arrived in these days at such a point of perfection that there is no excuse for having bad or unhealthy teeth. Beauty depends upon it, and so does health.

Tooth Washes and Powders

One uses for the toilet of the teeth washes and powders, the quality of which depends on where they are bought. It is always best in every case to prepare them oneself.

We give here a certain number of prescriptions, from which our readers can profit.

Powders :—

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| (1) Powdered charcoal | 154 grains |
| Tannin | 154 „ |
| Powdered Peruvian bark | 154 „ |

Beat into mortar. Preserve in china or glass pots.

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|--------------------------------|------------------|
| (2) Dry phosphate of calcium | 1 oz. 449 grains |
| Powdered pellitory roots . . . | 464 „ |
| Powdered cloves | 464 „ |
| Eucalyptus oil | 10 drops. |

Add the oil after well mixing the powders.

(3) Powdered Armenian bol	3 oz. 108 grains
Carbonate of calcium .	3 oz. 108 "
Powdered magnesia . .	385 "
Powdered iris . . .	464 "
Essence of mint . . .	6 drops.

Waters and Elixirs:—

(1) Elixir dentifrice, "Codex"—

Essence of cinnamon . .	15 grains
Essence of staranise . .	31 "
Essence of cloves . . .	31 "
Essence of mint . . .	124 "
Tincture of benzoin . .	124 "
Tincture of cochineal . .	310 "
Tincture of guaiacum . .	124 "
Tincture of pellitory . .	124 "
Alcohol at 80° . . .	2 lbs. 8 oz. 115 "

Mix and filter several hours after. Put a teaspoonful in a glass of water.

(2) Tooth wash, "Botot"—

Green anise	464 grains
Cinnamon	124 "
Cloves	8 "
Pellitory	40 "
Cochineal	40 "
Benzoin	15 "
Cream of tartar . . .	40 "
Essence of mint . . .	31 "
Alcohol 80° . . .	2 lbs. 8 oz. 115 "

Powder it, and allow to steep eight days, after having boiled together the cream of tartar, the cochineal, and the benzoin, and filter.

(3) Boracic acid	310 grains
Carbolic acid	15 "
Thymol	8 "
Water	1 quart
Alcohol	3 oz. 108 grains
Tincture of anise . . .	155 "
Essence of mint . . .	10 drops
Tincture of cochineal . .	310 "

This antiseptic tooth wash is excellent to use two or three times a week for rinsing out the mouth, and preventing dental decay.

(4) Tooth wash, "Chatenhaus"—

Powdered camphor . . .	464 grains
Myrrh	232 "
Powdered Peruvian bark .	464 "
Distilled water . . .	1 oz. 449 "
Alcohol 90°	8 oz. 29 "

(5) Spirit of Lavender . .	8 oz. 29 grains
Tincture of pellitory . .	3 oz. 108 "
Chlohydrate of ammoniæ	31 "

Specially good for toothache.

(6) Dentifrice—O'Meara, astringent and antiseptic.

Vetiver	62 grains
Pellitory	232 "
Cloves	464 "
Iris	464 "
Coriander	464 "
Orchanet	1 oz. 449 "
Essence of mint	12 drops
Bergainotte	6 "
Alcohol 90°	60 "
Beech creazote	20 "
(7) Thymol	6 grains
Benzoin acid	77 "
Tincture of eucalyptus	77 "
Distilled water	26'4 oz.

An antiseptic water excellent for rinsing out the mouth at night.

(8) Carbolic dentifrice, to be used, half a teaspoonful to a glass of water.

Carbolic acid (crystallised)	155 grains
Tincture of soapbark	1 oz. 294 "
Essence of mint	15 "
Distilled water	1 pint 15 oz.

You see that there is plenty of choice, and our readers need not be at a loss to find a dentifrice. All these receipts have been well tested, and are quite simple to prepare. But care must be taken to mix exactly the quantities of each substance indicated.

It must not be forgotten either that, besides these clever and studied preparations, there are certain natural substances excellent for the teeth.

Strawberries, among others, when it is the season for this fruit, have a marvellous effect. Crush them on the brush, and then rub the teeth with them. They are as good for the enamel of the teeth as the best of the well-known dentifrices.

The Breath

We have already said a few words on the offensiveness of nasal breath, in the chapter on the nose. We must now treat of a more frequent complaint, and one equally disastrous, the offensiveness of the breath of the mouth. This misfortune is a dreadful disgrace for those unfortunates who are afflicted with it, and there is no beauty, however brilliant it may be, that can triumph over such a repugnant infirmity. The breath of a pretty woman must always be as sweet and fresh as that of an infant, unless she wishes to see the adorers, who have been attracted by her beauty, flee from her and leave her alone as if she were plague-stricken. Women who have the misfortune to have bad breath, and who know it, will try in vain every heard-of palliative, but they will do no good by sucking cachous, the iris of Florence,

or the mastic, or the sap of the mastic tree. The aroma of these different substances mixing with the unpleasant smell of the breath, will only all the quicker betray their infirmity. One must go back to the cause of the misfortune, fight it, and when the cause disappears, the effect, the melancholy effect, will disappear with it.

We must, then, seek the causes. What can be the causes of the offensiveness of the breath? They are numerous: the misfortune can arise either from food, or disarrangement of the stomach, or from respiratory channels, mouth, throat, or lungs, or from dental decay, or defective hygiene, and insufficient cleanliness.

As regards food, bad breath generally comes from indigestion resulting from too spicy dishes, or onions. In this case the remedy is very easy; simply abstain from those very delicate dishes, and diet yourself for some time with simple food, milk and vegetables for preference.

When bad breath arises from the stomach, it is nearly always the sign of dyspepsia, and the treatment of gastritis will cause the disappearance of the infirmity. It is the same when it comes from the mouth, the throat, and the lungs. The cure of all these maladies belongs exclusively to the doctor, and it is to your medical man that you should go for the restitution of the purity of your breath.

When the impurity of the respiration has its origin in a decayed tooth, do not hesitate a second to have it stopped with gold, or even extracted if there is no way of doing otherwise with the tooth which causes the unfortunate effect. But there is a last cause of bad breath, which is unpardonable. It is insufficient cleanliness of the mouth and teeth. The rinsing of the mouth and the cleaning of the teeth should be frequently and conscientiously done. One single morsel of food sticking in the jaw and there corrupting, can make the breath foul. It is therefore a good thing, in addition to all other precautions, to suck from time to time a small pastile of compressed chlorate of potash. This astringent and antiseptic substance will often suffice to stop a temporary infection. But we repeat, as a general rule, to cure bad breath, it is to the doctor you must go. He only, and often after a long examination, exercising all the resources of his science, can, in making a careful diagnosis, discover the cause of the misfortune, and thus cure the effect.

The Voice

“A very pretty person, but one must not hear her speak.” Who has not heard a woman judged of in this way? It is a great fault for a young pretty woman to have a loud, coarse,

or hoarse voice, or, as it is vulgarly called, a drunkard's voice, and the disillusionment is terrible if the man who comes to offer his homage to a pretty woman, hears it accepted in a disagreeable and masculine voice. A pretty tone of voice is an added charm, and a charm not to be despised. Some people have a warm voice, sonorous and clear at the same time, a taking voice of unspeakable fascination, and which can fully compensate for any imperfection. It is true, every woman cannot possess that enchanting organ, but every woman can possess a voice, of which the tone is neither hoarse nor loud. For that it is sufficient to take a few easy and simple precautions, and is not the object worth a few efforts, even if they are a little difficult?

First of all, take care never to scream. Women like to talk and, precisely, because they use their voice so much, they should try to arrange it to advantage, but it is the contrary that usually happens. When you enter a drawing-room, you are scared at the high pitch of an interminable conversation. It is she who talks the fastest and the loudest, and who tries to say the most, who is heard. Useless efforts, ending in every one hearing only themselves! We exaggerate, perhaps, a little, but it is true, too true, that the habit of speaking loud is increasing, and it is really deplorable.

Besides this high pitch being horribly vulgar, it tires the larynx very much, and contributes certainly to making the voice of many society women extremely hoarse. It is necessary to study speaking distinctly, in a low tone, and when one has contracted this excellent habit, it will be found very beneficial.

Persistent hoarseness, too, is very annoying to a woman of the world, whether it comes from bronchial affection—in which case it disappears with the affection—or whether it comes from enlargement of the larynx, in which case it will cease on taking astringent drinks of orange or lemon, or gargles of alum and chlorate of potash.

People also recommend you, for rendering the voice clear, to swallow raw eggs, and we are told that many singers have recourse to this practice. It is also excellent to drink warm milk in which figs have been boiled.

The consumption of liqueurs and alcoholic drinks is bad for the voice, as they are made so sweet, and they should be forbidden to persons whose voice is weak and subject to hoarseness.

We will end as we have begun. Take great care of your voice; it is one of the weapons, and by no means the least, of your power and seductive charm.

CHAPTER VII

THE NOSE AND THE EARS

I. *The Nose*

"A BIG nose has never spoilt a pretty face." So says a French proverb, and the proverb is right. The dimensions of the nasal appendage are not sufficiently rigorously determined to allow of their being defined exactly in judging of the beauty of a woman. All the same, these dimensions must not be too exaggerated. A nose of gigantic proportions, rising like a peak in the middle of the face, or a snub nose, crushed between the lips and eyes, spoils the harmony of the face by breaking its lines, and whatever may be the beauty of the other features, it does not allow of a favourable judgment of those persons who are thus afflicted. But exaggeration of size apart, the form of the nose itself is, if not immaterial, at least of secondary importance in the charm and attraction of the face. Whether it be aquiline, like the beak of an eagle, straight like a Greek statue, or *retroussé* like that of a Parisienne *grisette*, or whether it be long or short, thick or thin, or the nose of a Bourbon, a Roxelane, or a Cyrano de Bergerac,

or whether it be pug-shaped or like a blade of a knife, it is never the *shape* of the nose that will deprive a pretty woman of her admirers.

Certainly it is preferable for a pretty woman to possess a straight and regular nose, like Diana of Ephesus and the Venus of Milo, but those to whom sparing nature has not given this advantage will do very wrong to despair. Still, whatever it is and whatever shape it may be, the nose, like every other part of the face, is the seat of complaints which can disfigure the face and spoil its charm. The principal drawbacks are abnormal redness, hairs, and blackheads, which are sometimes found on that organ.

We have already said a word or two about redness of the nose in speaking of the redness of the face and skin in general, and we shall therefore not dwell very long here on the subject. At all times there is a remedy for this inflammation, when it comes from the dryness of the interior of the organ, or from the over-sensitiveness of the small blood-vessels. In this case one need only moisten the nose by means of a solution of borax and water (1 oz. 448 grains to 1 pint 15 oz. of water). One can perfume this lotion with a little eau-de-Cologne, rose water, or orange-flower water.

The redness of the nose sometimes comes from bad hygiene, whether it be from an anæmic or scrofulous temperament, or from tight clothes,

which prevent the play of the lungs and the heart. In these different cases the remedy is close at hand to the misfortune, and the mere mention of the cause of the inconveniences suggests at the same time the means of their eradication. In any case, and from whatever cause the redness of the nose may arise, there is one important precaution which should not be neglected; and that is to *always wash the nose in hot water*. The hair of the nose grows from the interior or the exterior of the organ; when from the exterior it presents an absolutely disagreeable aspect, but nothing is easier than to get rid of it. We have indicated the method of treating hirsuteness. In this case also, the best and the most radical is electrolysis. When they are situated inside the nostrils, it is not at all the same thing. Electrolysis or depilation may have very serious effects. The inflammation caused by the eradication of the hairs can produce very painful spots and persistent swelling. It is preferable to cut the hairs with very fine small scissors, and patiently wait to recommence the operation whenever it is necessary. Blackheads on the nose should be treated in the same manner as elsewhere. We have already indicated the best methods. Besides these disfigurements on the surface of the organ, the nose is exposed to other complaints, of which we will say a few words. Firstly, we

wish to speak of the bad odour from nasal respiration and colds in the head.

Bad breath is one of the greatest misfortunes with which a woman can be afflicted, and there is no beauty, however striking, that can combat this pitiable affliction. When that breath is from the mouth it is very difficult to hide it; when it comes from the nose, it is almost impossible, and one must destroy the cause before the deplorable effects will disappear. The bad odour exhaled from the nostrils arises from the same sources, as that of the mouth, and the same remedies that we have already advised are applicable. The most important of these remedies is to be specially careful about a thorough hygiene. We shall, at the same time, indicate a special one for bad nasal breath, which has an excellent result; it is to sniff up frequently a concoction of sage and eucalyptus. These internal remedies will go far towards destroying the fetidity of the breath.

"Coryza," or cold in the head, is a simple indisposition—but an indisposition very troublesome, because it makes the patient look plain and ridiculous. A nose swollen and red, the eyes watery, a voice husky, convulsions of sneezing, and the afflicted persons become pitiable and laughable at the same time. Thousands of remedies have been prescribed for colds in the head: vinegar of anemone,

ammonia, salt water, camphorated powder, or pressing the nostrils tightly. We fear that none of these remedies are very efficacious. We will give two remedies, the almost instantaneous effects of which we have seen ourselves.

The *first* of these remedies consists in the *Iodine Inhalation*. To do this, pour some boiling water on a small quantity of iodine, and inhale the vapour that arises from the mixture.

The *second* of these remedies is a powder which you snuff up the nose. The following is the prescription :—

Menthol	1½ grain
Chlorhydrate of cocaine	8 grains
Powdered boracic acid	154 „

We must not take leave of the sense of smell without first speaking plainly of the evolution and progress made in the science called rhinoplasty. This science, by means we know not, boasts of rendering the nose such and such a shape, according to the taste of each person. Everything is possible in this century of electricity, even to making a snub of an aquiline nose, and *vice versa*.

We know that an apparatus has already been invented, and is used in America, for attaining this result. Has it been successful? We cannot say. But we must not despair, and perhaps some of our readers, who are dissatisfied with

the shape of their nasal organ, will be able in the near future to procure the nose of their dreams!

2. *The Ear*

Although the ear is situated rather behind the other features, at the side of the face, and might be considered a secondary feature, its form is not any the less, if not an essential, a constitutive element of beauty. If a pretty ear does not constitute a pretty face, it is not any the less true that an ugly ear is a grievous imperfection. What, then, is a pretty ear?

A pretty ear should, first of all, be small. That is the primary condition. A very long ear is always ungraceful. It should also be well placed, not too much in front, nor too much behind the face. It should be bean-shaped, and, above all, well "curved." Flat ears are often compared to shaving dishes or cabbage leaves. If, unfortunately, the shape of your ear does not answer perfectly to the ideal that we are going to trace, art will furnish you with no possible means of altering it, and it is precisely because of this fact that women, always ready with expedients, when it concerns *la coquetterie*, have invented different ways of dressing the hair, or brushing it tight and low down on the neck, so as to hide as much as possible the unhappy imperfection.

The advice that we give here concerns hygiene much more than coquetry. First of all, and above all, the ear must be constantly cleansed with the greatest care. This advice might seem strange in a book devoted to beauty, and destined to be read by women extremely careful of their person. Unfortunately, this advice is very necessary. The ear, by very reason of its formation, is difficult to clean, and many people are ignorant of the real method of doing so. The aural passage secretes a yellow matter, called *cérumen*, which, from the physiological point of view, has its uses, but the excess of which is found at the brink of the ear hole, where it hardens and forms crusts of a most disagreeable aspect. Besides, dust and the impurities of the air will collect easily in the numerous holes and corners of the ear, where they remain. It is therefore necessary to disembarass the aural organ of all this. For this object, little instruments in mother-of-pearl, tortoise-shell and ivory, with rounded tips are used, called ear picks. Introduce the ear pick, covered with a piece of wet linen into the sinuosities of the ear, and you will get rid of the particles which render them dirty.

Here are two very important precautions to follow concerning the cleaning of the ears :—

(1) Never use pointed or sharp instruments, such as pins, hairpins, pencils, etc., nor even

iron instruments, which might cause a wound in those regions, and have most grave consequences.

(2) Never use cold water, but warm boracic water. The use of cold water can occasion, and often does occasion, atrocious neuralgia ; at the same time, what is worse, it can produce deafness.

When an insect or a fly gets into the ear, a frequent occurrence in the country, do not attempt to dislodge it by means of sharp instruments, which might break the tympanum and cause an irremediable deafness. If the pungency of the *cérumen* does not send it out of itself, drown it by pouring warm water into your ear ; the dead body will then come to the surface, and you can rid yourself of it easily.

This is not the place to speak of deafness nor the apparatuses destined to give relief to that terrible infirmity, happily so rare in our sex.

We need only say that those women who are afflicted with deafness will find "acoustic fans" exceedingly useful ; they are very elegant, and their use is quite *comme il faut*.

First and foremost, as a general rule, any trouble of the ear should be carefully attended to, because any malady might have very grave consequences, and it is really indispensable to have immediate recourse to medical intervention.

From all antiquity, and among the most civilised as well as the most barbarous nations, it has been the custom to decorate the ears by fastening to the lobes ornaments of all kinds—feathers, rings, jewels, etc.—and even in these days the custom of piercing the lobes of the ears for attaching rings or pendants is still in force. It is impossible for us to approve of this custom. However beautiful diamonds may look attached to the ears, their weight is none the less bad for the lobe, and by lengthening it, they give it an ungraceful shape.

Besides, these jewels tire the organ, and a great many headaches have no other cause than the wearing of rings in the ears. But we know quite well that this advice runs the risk of not being listened to, and that ostentation, coquetry, or merely habit, causes a great many women to continue wearing diamonds in the ears. In this case, we recommend them to make the fastening or link as short as possible in such a way as to diminish the weight of the jewel. The shape should be that which will hurt the least. And every evening remove the rings and carefully wash the hole to avoid all inflammation. The method of piercing the ears is to use a gold needle, passed through the flame of a lamp. It is better to confide this small operation, simple though it may be, to a practitioner than to allow it to be done by a jeweller, who

may burn the ear. But as a last word of conclusion: a pretty ear, small, pink, and well-shaped, is sufficient in itself, and can easily dispense with all ornament, as it is only disfiguring the lobe to pierce it, even though it may be to wear a stone of the highest price, and the greatest brilliancy.

CHAPTER VIII

THE HAIR

THE hair is one of the most beautiful ornaments of a woman. Whatever the colour may be, it frames the features, softens them, and harmonises completely and admirably with the *tout ensemble* of the beauty of the face. It is of the greatest importance, then, that a woman should take constant care of her hair, and employ all the necessary means of preserving and keeping it.

We are going to indicate these methods in turn. What is called a good head of hair? or rather, when does one say that a woman has beautiful hair? It is when the hair is long, abundant, supple, and brilliant at the same time.

The beauty of the hair is absolutely independent of colour—fair like corn, black as an eagle's wing, red like burnished copper; every sort of hair can be beautiful; it is sufficient for it to have certain qualities that we are going to enumerate. It is worth, then, studying at some length both the qualities and the method of their preservation.

Everybody nowadays understands the nature and constitution of the hair. One knows that it is composed of a long tube in which circulates the capillary sap which produces the colour, rising from the bulb which has its root in the skin of the head. Knowing the nature and formation of the hair and its properties, we can easily go on to institute a daily hygiene of the hair, of which the principal prescriptions can be summed up in the following:—

(1) The humidity which causes the vitality of the bulb is detrimental to the skin of the head.

(2) The skin of the head requires constant ventilation to aid the evaporation of perspiration, and other secretions of the skin, which have a bad action on the hair.

(3) Tearing, breaking, or pulling the hair is bad for the skin of the head.

It only remains to bear these principles in mind when considering the cleansing, combing, and dressing of the hair.

I. Cleaning of the Hair

To clean the hair there are three methods that can be employed simultaneously—a fine comb, a brush, and diverse lotions. The fine comb should certainly be used, but not abused, for it produces a disagreeable irritation of the skin, sometimes dangerous. One can, strictly speaking, pass it gently over the surface of the head, without pressing heavily or stopping on any particular part.

The brush is preferable to the comb, to rid the skin of the impurities and dust which fly about in the atmosphere, or that lamella, called scurf, of which we will speak more fully later. The brush should be of good quality, the hair fairly hard and close, so that one can, while holding the tresses of the hair with the fingers, brush all the surface of the skin of the head. After part combing and brushing, the third method of cleansing is by a lotion, but it must be one purely hygienic, with cleanliness and not the growth of the hair as its object. The best lotion for this object is water with a small quantity of alcohol added. But as we have already said, the skin of the head dreads dampness, and lotions should not be used too frequently. Once a week should amply suffice for the cleaning of the hair. The operation finished, envelope the head quickly in a towel,

and keep it on till every trace of humidity has disappeared.

Besides alcoholic water, there are numerous methods for lotioning the hair, or cleaning the skin of the head. We will give a few:—

(1) 8 oz. 29 grains of soap bark quilla to 1 pint 15 oz. of water.

(2) 1 oz. 294 grains of soapwort root in a pint and a half of warm water.

(3) Rub the scalp with the yolk of an egg, or with whipped white of eggs, then carefully rinse in warm water.

(4) Sulphate of quinine and clarified alcohol, 8½ oz., to 1 pint 15 oz. of water.

(5) 3 oz. 108 grains of powdered yellow Peruvian bark to 1 pint 15 oz. of old rum.

(6) 1 pint 15 oz. of water, 464 grains alcohol, 464 grains carbonate of soda, 310 grains white soap.

There is yet another excellent way of cleaning the hair, and that is to rub it with flour. Unfortunately this method is only useful for those who have white or pale hair; dark hair shows the traces for too long.

After the lotion, as we have said, one must dry the hair all over, and as quickly as possible. And lastly, when it is quite dry, leave it loose upon the shoulders for some time,

2. Combing

The careful combing or disentangling is an indispensable operation to the preservation of the hair, and should be done, at least, once a day. In fact, the hair, if insufficiently, or rarely, combed, finishes by becoming entangled, and causing that inextricable confusion so harmful to growth and health; and, moreover, becomes dry, breaks, and quickly falls. Combing, then, should be done often and carefully. For this object the choice of implements is important—the comb should have fine teeth, but strong and sufficiently far apart, so as not to be impeded in a thick tangle; because the effort necessary to drag it through will tear out the hair. It should be of tortoise-shell or ivory, for preference; metal is too hard, the teeth too rigid, and celluloid too breakable and dangerous, on account of its inflammability.

Do not consider the price in buying a comb, for that implement should be solid and supple at the same time, and if the teeth break, they should be replaced immediately, otherwise they irritate the skin and produce ill effects. Once the implement is chosen, it will be useful to point out the manner of proceeding, for, though it may appear a strange fact, but few women know how to comb their hair without injuring it. Begin by disentangling the ends of

the hair gently, while the other hand supports the hair. Lastly, gradually work your way up, being careful not to break or tear the hair. In the places where the hairs are entangled, and the comb will not pass, you must use your fingers and have patience. When arrived at the top of the head, use a second comb with teeth less long and closer together, and the operation is completed.

It is thus that the hair should be combed, and there are a great many other cares and attentions to be taken with regard to hair-dressing.

3. *Hairdressing*

Hairdressing is a very important part of the feminine toilet, to such an extent that a change of hairdressing can entirely alter the expression of the face. And yet of all the parts of the toilet, it is that which some women attend to the least. Why do they dress their hair in such an odd fashion, that it often disfigures and shows them off to a bad advantage? Alas! it is the same as with so many other things, they feel themselves obliged to obey that abominable tyrant, called Fashion. Well! we think that an error, a grave error, and always prejudicial to beauty.

It is different to follow the fashion concerning dress and attire, to which one can add a

cachet of one's own, while still being dressed according to the taste of the day; but the coiffure is and should be such an exclusively personal thing, that one should not bow to fashion, but rather to the colour and nature of the hair, the figure of the woman, and specially the expression of her face. Under these conditions it will be easily understood that our advice on this subject must necessarily be rather vague. Let us only say, concerning the colour, that black or very dark hair will not lend itself to the disorder or fluffiness which suits fair and red hair, but will drop readily into large *bandeaux*, slightly puffed out and waved. Concerning the structure, the hair should always be dressed with as much skill as possible, and in a fashion to best set it off. A poor or skimpy dressing is always unbecoming. But it is a good thing to remember that a too voluminous head-dress crushes and renders ridiculous women with small figures. And lastly, the head-dress should absolutely harmonise with the expression of the face, bearing, and physiognomy, which is not possible if one blindly follows the fashion. Besides, the coiffure is the most useful means for hiding or, at least, attenuating and rendering less startling, the small imperfections of the face, and to this end we strongly advise every woman to follow the suggestions of her mirror, and to listen to the advice of

artists or persons of taste of her acquaintance.

It remains for us to speak of the fizzing and artificial waving so much in vogue now. First of all we may say that these artifices of the toilet are very injurious to the hair; which, from contact with hot irons, frequently splits and falls out. But as all advice and supplication will not have the slightest effect, we entreat women to have recourse only to the cleverest and most experienced hairdressers for this purpose, and not to entrust their hair to any but the best authorities on the subject.

4. Hygiene of the Hair

We have already said that the arrangement of the hair is a very important thing, and if great care is not taken, a slovenly effect is very easily produced. It is only by a severe hygiene that one can preserve and beautify the hair. We shall now show the principal prescriptions of this special hygiene.

First of all, as regards hairdressing, it is a good thing to vary it from time to time, for a couple of days, because the hair, disposed of always in the same fashion, and drawn up in the same places, will grow thin. And when one has a parting, care must be taken never to make it absolutely in the same place two days following; for the parting will soon cease to be fine,

and will enlarge till it becomes a broad road ; a great deal of baldness has begun in this way. Care must be taken not to overload the hair with a multitude of pins or combs or ornaments that will cause fatigue.

It is not sufficient to know how to dress the hair, one must also know how to take it down. It is specially useful when one has been *coiffée* by a hairdresser. Begin by taking out all the pins one by one. Once the hair is well combed, plait it, but not too tightly ; *for the hair should always be plaited for the night* in one plait, and tied at the end with a silk or cotton ribbon.

The hair, we have already said, requires constant ventilation, and we can't too strongly recommend sleeping with the head uncovered. The use of nightcaps or nets is unhealthy. At the same time, if one has contracted the habit of covering up the head, it is best not to renounce it too quickly, for to do so might have serious consequences. Wait for the warm season to do so, and carefully avoid catching cold.

If, in spite of all these attentions, the hair falls out, it should be considered the indication of a bad state of health generally. Abundance of hair is, in fact, the sign of good health and a vigorous constitution. General debility and anæmia tends to make the hair fall from atrophy of the roots. Like all other organs the hair

should be nourished and looked after, and, like all other organs, lives and depends upon the state of the blood. The best means of keeping the hair is a rational sustenance, the predominating elements of which should be iron and silica. Vegetables in general are good for this object, and flour, in particular. Food should be salted, and iron waters, such as those of Spa, Orezza, Bussany, and specially Luxeuil, taken frequently. I have copied from a French paper the following anecdote, related by a doctor, and which shows the influence of medication on the hair:—

“In Tourraine, a young girl of twenty years of age, of a lymphatic temperament, came to consult me about her hair, which was becoming more impoverished every day. I wrote her a very particular prescription, ordering, among other things, washes of tincture of quinquina. I saw my patient at the end of a year; she had superb hair. She thanked me, and added laughingly, ‘You have cured me, doctor, but your cure was a very severe one.’

“I was astonished at her reproach, and asked for an explanation, and this was what I learnt. The young girl, after having had the lotion made up at the chemist, lost the prescription. Instead of coming to consult me, she *drank* the tincture of Peruvian bark, about 221 grains a day, and that lasted several months. Thanks to

Peruvian bark and the alcohol, her lymphatic temperament altered, her exhausted forces revived, and her hair, now well nourished, has, instead of falling, continued to grow and beautify."

Besides food, there are a number of ways to prevent hair falling out. We advise firstly a visit to the sea. The influence of the salt air on the hair has been verified from all time. Women who live by the sea always have magnificent hair. A visit of two or three months at the seaside strengthens the weak health of the hair.

There are a great number of excellent preparations. We give a few of them:—

(1) Rum	.	.	.	.	.	17½ oz.
Tincture of Peruvian bark	.	.	.	.	.	464 grains
Castor oil	.	.	.	.	.	464 "

It is necessary that the oil should be of the best quality.

(2) Lemon juice	.	.	.	.	.	464 grains
Alcohol	.	.	.	.	.	8½ oz.

(For brown hair only).

(3) Alcohol	.	.	.	.	.	1 pint 15 oz.
Kitchen salt	.	.	.	.	.	464 grains
Quinine	.	.	.	.	.	77 "
						K

(4) Tincture of Jaborandi . . .	232 grains
Lanoline	139 "
Glycerine	1 oz. 448 "
Soft soap	154 "

Make these ingredients into a pomade, with which rub the head. (Receipt taken from *The Lancet*.)

(5) Clarified alcohol	8½ oz.
Quinine	31 grains
Castor oil	309 "

In general, any of these preparations with alcohol, quinine, or castor oil as basis, are very good for stopping the hair coming out.

It is also a good thing when the hair is falling rapidly, to cut it quite short, perhaps once, or, better still, two or three times.

In any case the hair should be shortened once a month, about a couple of inches, whether by singeing or cutting. The hairs thus clipped will grow quicker and more abundantly.

Other diseases will affect the hair, such as scurf, sycosis, etc. They belong to a doctor's province, so we will not speak of them. But we must say a few words about scurf, those little bits of white skin, so well known, which cover certain heads of hair. This very disagreeable affection can become chronic when it arises from a bad state of the health, and will not

cease until the state of health is remedied. When it is accidental, it always ceases by washing the head with eau-de-Cologne and water, in which has been dissolved double the quantity of carbonate of soda crystals.

5. *Hair Dye*

Hair dye has two objects: that of hiding the poverty of the hair, or of altering the colour. It consists, then, in wearing false hair or in the application of tinctures. Wearing false hair, fronts, curls, and chignons, etc., is an artifice of hairdressing that we cannot recommend, for it is too dangerous. In fact, numbers of very grave skin complaints have no other origin than that of false hair, insufficiently cleaned, and which has carried contagion. In the case of baldness, fortunately rare in our sex, it is rather difficult to avoid the use of the perruque. In this case take the following precautions. First of all, do not wear any hair that you do not know has been cut from a living head; in the second place, exercise a conscientious and prolonged cleaning of the hair with antiseptics; and lastly, renew it very often, because the hair separated from the individual does not preserve its vitality for more than two years at the most, and it becomes thin and breaks, and can be used no longer.

Dyes are as perilous to use as false hair. Nearly all of them contain corrosive liquids, of which the effect is disastrous. At the same time it is difficult to proscribe the use of them entirely, for women, frightened at the apparition of white hairs, which they consider a sign of old age, will resort to them all the same. But in this case, every necessary precaution must be taken to have good dyes containing no lead and other offensive ingredients. As for dyes destined only to alter the colour of the hair according to the taste of the day, to render black hair pale, and chestnut hair black, and red hair fair, etc., it is impossible for us to approve of their use, for the hair should always be left its natural colour.

At the same time there are certain means of dyeing the hair, which, though we do not recommend, we will give, as they are not dangerous.

To dye the hair auburn, have prepared by the chemist a solution of permanganate of potash. To obtain a more pronounced black, use a mixture of celeste (ammoniated solution of sulphate of copper) water with a solution of yellow cyanide. (Take great care in using this preparation; the cyanide is a terrible poison.) To lighten the hair one can use applications of oxygen water, although it has the drawback of making the hair lustreless and brittle. And

lastly, one obtains a beautiful red tint by using henna, the application of which is very difficult, and should be regulated by an experienced person.

One may class among dyes the habit of powdering the hair. This old custom was renewed in the last century by the Marshal Richelieu, who succeeded thus in hiding his first white hairs. It is not harmful from the hygienic point of view, if one uses a good powder, but it has the disadvantage of slightly hardening the features.

6. *Cleaning of the Implements*

Before closing this important chapter on the hair, it seems to be necessary to say a few words on the cleaning of the implements of *coiffeurs*. The hair, naturally greasy, and retaining, besides, a crowd of impurities, will cause the combs and brushes to get easily encrusted and necessitate frequent washing.

For brushes, soap and soda soften the hairs, and it is not an impracticable method. The best way is to steep them for a few moments in alcalised water (1 spoonful of ammonia to a quart of water), rinse them in pure water, and dry them in the open air, with the backs of the brushes uppermost. The ammonia dissolves the greasy matter. Do not wash the combs;

clean them by passing through the teeth a thread or a card, or little hard brushes specially made for this purpose.

Here finishes the last chapter of this part of the work dedicated to the face. It is the most important and longest, but we hope our readers will not regret the time spent in reading, and that it has suggested to them several ways of preserving their charm and adding to their power of fascination. The following part is devoted to the other parts of the female body.

PART IV

THE BODY

CHAPTER I

THE FIGURE

AFTER the beauty and brilliancy of the face, that which most occupies the thoughts of an elegant woman desirous to please, is her figure. After the face, then, we must study this important point of female beauty, and, firstly, try to define what is a pretty figure. According to the strictly æsthetic female, a woman who possesses a pretty figure should have a small waist, the chest firm and well placed, neither too flat nor too abundant, the shoulders large and rather sloping, the arms round and well set, the hips prominent, the limbs long and fine, without being lanky. We will study, then, these different points. But it is evident that every woman cannot have all these perfections which would make a person of good height slender and *svelte* at the same time. Must, then, a person of medium height, or even a small woman, retire from the ranks? And is

beauty confined exclusively to big women? No, certainly not, and it would be an absurdity to suppose so, for we see every day dainty little women holding the sceptre of beauty.

Beauty does not consist so much in the dimensions as in the harmony of the proportions, and harmony is independent of height. Without doubt a woman who is rather tall can have more "line," more carriage and majesty, than a little woman, who has perhaps more grace and charm. Lastly, assure yourselves you can have good figures if you try to approach the ideal that will be indicated, and if you know how to use your natural advantages and take the precautions that we will show.

CHAPTER II

THE WAIST—THE CORSET

AN elegant woman, we have already said, should have a fine figure. This is a necessary condition to her—but what do we call a fine figure? In the conception of ancient beauty, the idea of the thickness or thinness of the waist did not exist. Diana, Juno, Venus, whom we admire in

all the museums of Europe, have elegant, supple, and free figures slightly narrower than the thorax, but nothing to show that they had ever known the maligned yoke of the corset. We shall endeavour, however, to show that the corset, so far from being objectionable, is in reality both necessary and healthful.

First of all, we must acknowledge that the old statues are beautiful apart from their fine figure, but what does that prove in favour of the argument of the enemies of the corset? Nothing at all, for one can answer it in a few words. That which was beautiful in Greece many centuries before Christ is not the ideal conception of beauty to-day. A nude woman, or draped in ample vestments, of the far ages, is not a dressed-up woman of modern times, and our different climate, different customs, different ideas, require a different manner of dress, of which the use of the corset forms the first part. But to that necessary accessory of the feminine toilet, there are objections of another and more serious order—medical objections. The corset, they say, is anti-hygienic. Confining the chest is prejudicial to the functions of the lungs and the stomach, and prevents breathing and digestion. In confining the waist and abdomen, it hinders the functions of the intestines, causing constipation, the feminine complaint specially prejudicial to beauty. In fact, wearing corsets

is the cause of a multitude of diseases, all of a more or less grave nature.

Unfortunately, the unreasonable coquetry of some women has occasioned these severe censures. But how many of us, to lose an inch round the waist, will tight lace to such an extent as to cause an illness! This we do not approve of, because it is as contrary to health as to beauty. From the health point of view, we have already shown the results: dyspepsia, complaints of the chest and heart, liver, intestinal diseases, all sufficiently serious, as one sees. From the beauty point of view, the drawbacks are not less serious.

Firstly, as we have repeated often enough, a woman who is ill is never beautiful. In consequence, a woman who tight laces sufficiently to make herself ill spoils her beauty at the same time. But besides this, there are other disadvantages still more apparent. If the figure is good, it must not be exaggerated, and when the waist is drawn in to exaggeration, the projection of chest and hips becoming too pronounced has an extremely ungraceful effect. In the second place, the skin suffers cruelly; the distress and the palpitations of the heart cause a rush of blood to the face, making the face very red, or, again, too pale, on the blood retreating. Lastly, the awkward and embarrassed movements, the difficulty in bending and turn-

ing, produces a stiffness of bearing which is far from charming. Thus, as regards the wearing of corsets, exaggeration, as in everything else, should be avoided. We advise our readers to conform to the following suggestions concerning their corset :—

Firstly, one must consider the dimensions. A corset must not be stiff like armour, and should be as short as possible. Except in the case of exaggerated *embonpoint*, it should support and not confine ; it is therefore indispensable that it reaches to the armpits, and descends to the groins. Thus there will not be any pressure of the important organs, and the physiological functions will not suffer. In the second place, the corset should not (if possible) be boned save in front and behind. Thus it presents two advantages : in the first place, forcing the person to hold herself straight, and in the second place, it leaves her liberty to turn and stoop, which gives her great suppleness and freedom of carriage. In the third place, the corset should be made of a pliable and resisting material, elastic in a way, and which "gives" as much as possible. For this end we do not advise linen, which will not give, but we recommend satin, and even cotton. One can obtain a very good corset, simply made of ribbons intertwined. They also make them of fine deerskin, which is marvellous in use, but

has one disadvantage, and that is, of retaining the heat, as also being very expensive.

The colour of the corset itself is not an indifferent matter. We advise white for preference ; though easily soiled, it is very becoming and *comme il faut*. The pale colours, such as blue, rose, mauve, etc., are very pretty, but do not always match the underclothes. Bright colours and black are a little vulgar ; in any case grey should be avoided, which suggests too much a dirty white corset.

By means of all the precautions which we are going to give, our readers will be able to boldly wear the corset. It is the necessary and indispensable accessory of every careful feminine toilette. Without stays, the skirts will not keep up, a woman is always badly dressed, and, however well made she may be naturally, she seems all over the place, and dressed without taste.

Over the corset, elegant women wear a smaller garment made of fine linen (in summer), and a fine silk jersey (in winter), which is called a slip waist. One can, if necessary, do without this garment, but it is preferable to wear it, both to complete the toilet, and to preserve the stays. Rather stout people, who are afraid of adding to their size by wearing a slip waist, can replace it by a small garment without sleeves, made by the corset maker, and which embraces

exactly the contour of the corset, fastening by means of a few buttons or hooks.

Corset Cleaning.

The use of the slip waist preserves the freshness of the corset. But it must eventually be cleaned. This process always has the drawback of altering the shape of the corset, sometimes to such an extent it is no longer possible to wear it. There is a very simple method of obviating this inconvenience. Do not clean the corset, but cover it with a thin material of cambric, silk, or linen. This comparatively easy task can be done by a worker or the lady's maid. Later on, we will give some advice as to the purchase of corsets which combine the conditions of the most severe hygiene and the most refined coquetry.

We recommend as especially effective in securing an elegant shape without injurious repression of the internal organs, the Domen Belt Corset, the prospectus of which is issued by the Domen Belt Co., 456 Strand, London, where the corsets can be seen and tried on.

CHAPTER III

THE CHEST

A GOOD chest, well developed, with breasts of a pure contour, and bold design, from which one could model a loving cup, is certainly one of the greatest beauties of a woman. The qualities, then, of the chest, are firmness and purity of line.

Women are not dowered with these natural advantages to the same degree in all countries. As a rule the English are somewhat flat, the French less so, but yet they are not very fully developed, Germans have a voluminous figure, but unshapely and inharmonious in form. We must go to Greece or Russia to find at once a sculpturesque bust, fit to be modelled in marble and bronze.

Many women are troubled by the scantiness of their figure. How can they go to balls when they are afraid to wear low dresses. They are obliged to hide the defect under waves of muslin and lace, and the dancers' mocking glances soon show that they are not deceived by the artifice. What then can be done to remedy this inconvenience, and to gain this envied and enviable beauty of form?

In order to cure an evil, we must always revert to its cause. The cause of this is an exaggerated disorder of the nervous system in nine cases out of ten. Nervous disorders generally tend towards emaciation. Then, before all, the nervous excitement must be moderated if a beautifully-shaped bust is to be gained. Hydro-pathy is the best means for this end, a cold or tepid bath, douches, bathing of various kinds, and in especial a few minutes' walk every morning, legs bare half-way up, and bare feet either on wet grass or in dampened rooms (Kneipp's system). Exercises and games should also be used. These will be the object of a special chapter. Finally, cold water can be poured over the breasts with a Turkey sponge, and the skin should be dried briskly.

By dint of following these rules, the chest will be able to develop and to gain the beauty which all women covet; but they must await in patience the effect of the treatment they have undertaken.

Indeed the bust cannot gain the marble roundness of a statue in a few days. The tissues that compose the breast, and which are called mammary glands, must develop for the breast to increase in volume. Then diet must be carefully attended to, as well as the quieting of the nerves. Tough meats and dry fruits, alcohol, tea and coffee are all unfavourable to the

development of the mammary glands ; on the other hand, farinaceous foods, fecules, pastry, milk foods, chocolate have a good effect. It will be an excellent thing to try preparations of phosphates, like syrups of lacto-phosphate of lime, glycero-phosphates, kola and coca wines, and nux vomica at the rate of 124 grains to a quart of Malaga or Madeira.

Thanks to this treatment, those unfortunate beings who bewail the slight relief afforded by the trimming of their bodice, can plume themselves in a relatively short time on those charms which are beyond all things woman's own.

But if scantiness of bust is a regrettable evil, its too great exuberance is no less to be deplored.

However, this is not a very difficult evil to remedy, and for women of too abundant charms, the corset is of true and incontestable use. In this case, and in this case only, the corset must be lengthened so as to include the breast and the abdomen. But even then the corset must include, and not compress ; and it is chiefly when a woman is not in strong health that she should avoid much compression, under pain of accentuating instead of concealing the inconvenience from which she suffers. Beyond this, a special treatment devised for resisting the tendency to obesity, of which we shall speak in due course, will resist at the same time the excessive development of the bust.

CHAPTER IV

THE SHOULDERS AND THE ARMS; THE HIPS; THE LEGS AND THE GARTERS

1. Shoulders and the Arms

WIDE and very sloping shoulders, with a delicate and rather tapering outline, rounded and plump arms, well-marked but not exaggerated hips; slim and long legs, these are the things desired, as we enumerated them a few pages above. Let us examine these different points of feminine beauty in their turn.

Touching the shoulders, I hear from people normally built, who have only to do with the art of the orthopædist, it is evident that no artifice of dress can bestow a fine sweep on shoulders that do not naturally possess it. We are all obliged to be content with nature's dower, according as she was more or less generously disposed. However there are certain practices which will not be without effect on this part of our person: first of all, we should hold ourselves upright, with the shoulders set well back, the chest forward but without stiffness or affectation, naturally, and therefore allowing simple and free movements.

The gaining of this habit is of great importance; it makes as much for health as for beauty, since it facilitates the necessary movements of the thorax for breathing. Secondly, you must avoid garments cut so as to girt, and corsets so high as to cause the shoulders to be raised. You will have great trouble in being cured of this ungraceful, and in the highest degree, inartistic, habit.

We said that the arms ought to be round and plump. This is indeed desirable, but like the shape of the shoulders, so the shape of arms cannot be changed when it does not correspond to our wishes. At least we can always develop them if they are too thin, or reduce them if they are too fat by exercise or by a right treatment.

The same depilatories can be used for the arms, if necessary, which we described for the face. If your arms are too red, use almond cream or one of the receipts that we shall give for the hands; and above all, never put on gloves tightened by an elastic which hinders the circulation of the blood and increases the inconvenience. Neither ought the gloves to fit too exactly. In case you are going out in the evening, and are obliged to wear a low-cut dress, here is an absolutely inoffensive cosmetic with the further advantage of not soiling your partner's black coat. Let the chemist prepare a mixture of glycerine, oxide of zinc, and rose-

water. Good perfumers sell other excellent preparations for the same effect, but they should be bought from a good house, for many of them are very harmful to the skin.

2. The Hips

The hips ought to be well-defined, but not too large. This end will be attained by not lacing tightly. As to their conformation nothing can be altered, and it is the business of a skilful dressmaker to accentuate them, or, if necessary, to make them less obtrusive. Massage properly done is of great use.

3. The Legs and Garters

We may say of the legs what we said of the arms. Their shape is fixed by nature, and cannot be altered. It must always be borne in mind that certain imperfections can be minimised by choosing the stockings rightly. Nearly everyone wears black stockings now, and it should be remembered that horizontal bars make the leg appear thicker, and that vertical ribs make it look more slender. Walking and exercise strengthen the legs and enlarge the calves.

The important question of garters presents itself here. Many women wear straps fastened to the corsets. I am not against this method, but I think that the garter does not deserve this

severe ostracism, and need not be absolutely proscribed. Still, certain precautions in their use must be taken. First, the garter should always be placed above the knee ; the custom of fastening it below the knee has disappeared almost entirely. Further, the fastenings ought not to be buckles, and, finally, elastic should not be used. The garter can be made as prettily as you choose, and of the colour you like best. But it ought to have a good width, be tied simply or fastened with small hooks, and drawn just tight enough to keep up the stockings, but not so as to hinder the circulation of the blood, nor to cause varicose veins, which are always disagreeable, and sometimes very painful.

People who are in weak health can wear straps from the corset, which ought to be placed well forward, so as to draw down the corset and help it in keeping flat any too great prominence of the abdomen.

CHAPTER V

THE HANDS AND GLOVES

THE dream of all women is to have delicate, white hands, soft skin, and long pointed fingers, but this dream is not easy to realise. With particular care, constant precautions, brightness and freshness of face can be preserved without too great trouble; those annoying little blemishes called blackheads, freckles, and pimples, can be kept away, etc., etc. But the poor hands, given over to contact with everything that can spoil them, dirty them, or deform them, how shall we keep their beauty? The best means is that absolute idleness which fortune alone can procure, but this is not given to everybody. Housekeeping and the needlework which falls to the lot of so many women will soon injure the hands, and as a self-respecting woman sets more store by her hands than her face, coquetry will be in the way of good housekeeping. Nevertheless, nothing need prevent good care being taken of a house, and pretty hands kept as well. Old gloves are there as preservatives, and strong, thick, but supple garden gloves are sold in

shops, which are quite able to keep the hands from the stains of daily work.

If the hands are coated with refined vaseline before the gloves are put on, you will learn to do a thousand small things that require a certain amount of skill perfectly well. Never take the gloves off except for purposes of washing and cleaning, for dust ruins the hands. When all the work is finished, wash the hands in hot water with common white soap, and then rub them with vaseline mixed with oxide of zinc until they are perfectly dry.

During autumn, and in the first winter frosts, redouble your care for protecting the hands. Always wear gloves out of doors. The damp air of the country and the juices of vegetables stain and affect the epidermis more than anything. The fashion of wearing gloves at night is increasing; this is an excellent thing, but the gloves must not be old, dirty, or torn. On the contrary, let them be very dainty reaching to the elbow, of grey suède, or else glacé kid. They should be rather large, and not long before putting them on cover the hands with a light layer of oil of sweet almonds, of vaseline, or of the following mixture, which is excellent for whitening the hands :—

Oil of sweet almonds	.	.	6 oz. 215 grains
Eau de Cologne	.	.	6 „ 215 „
Powdered soap	.	.	1 „ 295 „

Since we are talking about whitening the hands, here is an old receipt, costing little, whose virtue has been proved by us :—Take some horse-chestnuts, peel them, dry them, then pound them in a mortar into fine powder, which can be kept a long time. A pinch of this flour thrown into a pint of water and stirred, will make the water white and milky. If the chestnuts are carefully dried before being powdered, the powder will keep good for several months.

A mixture of equal parts of glycerine and lemon juice is excellent for whitening the hands. A very good effect will be experienced by rubbing the hands with a little cold cream after washing them, and by powdering them lightly immediately afterwards with toilette powder.

I. *The Cleansing of the Hands*

Frequent washings are useless for softening the skin of the hands. They should only be washed when strictly necessary. From this point of view, the habit of being almost always gloved is valuable, for it keeps the hands from being soiled, and does away with the necessity of using water too often. And now, how ought the hands to be washed? Freezing water and very hot water are equally bad for the skin; we then recommend, as we have already recommended, tepid water. Milk is marvellous for

washing the hands; but this is a refinement which is not suited to all purses.

Soap should be avoided as much as possible in washing hands. It is far better to use lemon juice, which will whiten without wrinkling or thickening the skin. In case of marks or persistent stains, vaseline, mixed with a little very fine white sand, can be tried. For ink stains which have resisted lemon juice, oxalic acid, or much diluted chlorhydrate of acid, can be used, but only as a last resort. Finally, when soap is absolutely indispensable, we advise our readers to use white, unscented Marseilles soap, or olive oil soap of Nice. Glycerine has a bad action on the skin, and we must forbid its employment. It is a very good thing to put a little bran or oatmeal in the water before washing.

Our final advice is to avoid rubbing the hands except when absolutely necessary, whether with a brush or with pumice stone, and always to wipe them until they are perfectly dry.

2. The enemies of the Beauty of the Hands

Besides sunburn, redness, and freckles, which use the skin of the hands as well as the face so hardly, and whose preventives and remedies we have pointed out, the hands are subject to other special troubles, which are dampness, chaps, cracks, and chilblains.

Dampness.—Dampness of the hands is a perspiration of the palms which renders their touch particularly disagreeable. This is an inconvenience which must be avoided, especially at the present time when the custom of shaking hands is general. There are many remedies for this. First, eau de Cologne should be poured on to them; they can be bathed also with a solution of powdered alum; finally, if the perspiration is too abundant, the following preparation can be used :—

Vaseline	.	.	.	.	.	465 grains
Sub-nitrate of bismuth	.	.	.	.	.	124 „

Cover the hands lightly with this pomade every evening, and wear gloves until the morning. Then wash them with cold water softened with borax.

Chaps and Cracks.—Chaps and cracks are a more or less considerable breaking-up of the epidermis under the action of cold or heat. This indisposition often comes from the bad habit of drying the hands insufficiently after washing. There are many ways of curing cracks. The simplest is to steep the hands plentifully at night in a thick coating of a greasy substance, tallow, lard, or vaseline, put on gloves for the night, and in the morning wash them in hot water with some drops of ammonia, or ball of yellow wax, melted in some

olive oil, can be used. Or the chemist can be told to make a pomade of cocoa butter and oxide of zinc.

Chilblains.—Chilblains, whether on the hands or on the feet, are a very common malady, very painful and most unbeautiful. When they fester or break, as it is called, they give the part affected a repulsive appearance. However, if certain little precautions are taken, chilblains can be prevented at the very beginning. Avoid sudden changes of temperature, beware of dampness. If they have come it is easy to keep them from breaking; the recipes for that purpose are legion. The best are to rub the part with some alcoholic preparation, eau de Cologne, camphorated spirit, etc.—or to apply the following preparation several times a day:—

Borax	.	.	.	.	.	186 grains
Glycerine	.	.	.	.	.	310 "
Extract of opium	.	.	.	.	.	620 "

Broken chilblains must be treated otherwise. The best preparation is undoubtedly oxide of zinc, which is sold by all chemists. Brittany honey can be used, or a pomade of cucumber and hyacinth bulbs, pounded up in oil of nuts; and then there is the following, which is an old woman's recipe, but its efficaciousness has been proved.

Boil some celery in water. When it is cooked take it off the fire, and as soon as it is cool enough for the hand to bear, hold the chilblains in it for ten minutes, sponge them, and dry them. Repeat this two or three times a day, using the same water heated up for two or three days; after this the irritation and swelling will disappear. If the part is ulcerated, use tallow and white of egg mixed with a little rum or brandy as a lotion.

3. *The Nails*

A white crescent at the base, a rosy tint in the midst, a white transparent border, a polished and brilliant surface free from skin, these are the marks of well-kept and cared-for nails. And the nails must be like this if the hand is to be pretty. Several little instruments are necessary for this purpose, brushes, files, polishers, scissors, etc., but the loss of time is not very great, and if but a few minutes a day are dedicated to this purpose you can have very beautiful and well kept nails.

The nails should not be kept too long, for then they are apt to break. They ought to follow the outline of the finger exactly. They should never be scraped with any pointed instrument of iron or steel, pins, or penknives, for pricks or cuts under the nails are very dangerous, and may injure the hand irremedi-

ably. Use then no scrapers but those made of tortoise-shell or ivory, and only make use of water, soap, lemon, the brush, and the file. File the nails every two or three days, but at the sides only, in order to preserve their almond shape and push back the skin which grows over the half moons, so that they may be always neat and distinct.

To make the nails bright special polishers and powders must be used. When they are well polished, brush them over lightly with a little alcohol, lightly tinted with red, and repolish for a moment; or better, apply a little pink pomade by means of a pad, then powder lightly with yellow (*i.e.* polishing) powder, then make them shine with the polisher. Many kinds of pomade are used; the use of the following recipe is good:—

Magnesia	155 grains
Glycerine	186 „
Powdered carmine	3½ „

Mix this and mould it until it becomes a soft cake. Dip a little brush into it, and pass it several times over the nails; then rinse them in fresh water. When the nails' toilette is finished, if you are still obliged to be busy with any little household affairs, put on a very dry and very large pair of gloves.

4. *The Gloves*

The gloves ought to be neither too tight nor too small, under penalty of reddening the hands and the arms, and even of getting chilblains. Gloves must never be put on when the hands are damp, and great care must be taken not to split them or drag them out of shape in putting them on for the first time. They should always be turned inside out when they are taken off, in order to let the moisture evaporate, and they should never be rolled, but stretched out well-folded in boxes. Gloves can be very well cleaned with neufaline, or by the following process :—

Mix together :

Powdered soap . . .	8 oz. 29 grains
Eau de Javel . . .	5 „ 153 „
Ammonia . . .	155 „
Water . . .	5 „ 45 „

Soak some pieces of flannel with this water, and rub the gloves with them until they are perfectly clean.

Gloves can also be cleaned with essence of terebinth, but we do not recommend this process, which is dangerous because of the inflammability of the essences.

CHAPTER VI

THE FEET AND THEIR COVERINGS

IT is an error to say that a pretty foot is always small, and a worse error to say that a small foot is always pretty. Certainly it is better that the foot should not be of gigantic size, but it is evident that it ought to be in proportion to the height, and that a very big woman cannot have as small feet as a slight small person. If the foot is lean, well-formed, highly-arched, and above all, well-shod, it will do honour to its owner. Like all the other parts of the body the foot demands special attentions, has its special troubles, and its beauty depends, in a large measure, on the manner in which it is covered and shod. These are the three points that we shall examine.

1. Cleansing of the Feet

It is hardly necessary to say that a woman ought to cleanse the feet every day. This must not be confounded with the foot bath of which we have spoken already, and which, besides having importance as a hygienic precaution, can be used for any special medical purpose ac-

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cordova as it is accompanied by one or the other substance. The daily bathing of the feet ought to be done in tepid water with soap. A great point should be made of rubbing away with pumice stone all thickening of the skin that may develop into a hard or soft corn. The nails must be as well cared for as those on the hands, that the annoyance of the nails growing into the flesh, of which we shall presently speak, may be avoided.

2. Maladies of the Feet

The feet are subject to many troubles besides chilblains, which are common to both feet and hands, and whose treatment has already been described; we shall examine these disorders one by one.

Cold feet.—Cold feet may be accidental, caused by dampness or by being shod too lightly for the temperature; in this case the cold will disappear together with its cause, but with certain women it is very often a chronic state and a veritable infirmity. These unfortunates always have their feet half frozen, and suffer enormously from the inconvenience, the almost certain origin of many chills, of numerous colds, and sometimes of more serious illnesses. In this last case the cold of the feet is an almost certain sign of a bad general state of health, of weakness or anæmia, and only the treatment

of the malady can cure this suffering. But some sort of relief can always be suggested. First, fine woollen stockings should be worn, and boots and shoes must be watertight. This is the first condition; secondly, before putting on the boots it would be well to coat the feet with some greasy substance, preferably vaseline, after rubbing them with eau de Cologne or camphorated spirit. Finally, an excellent and simple practice is to line the sole with a piece of paper cut well to the shape of the foot, in order not to chafe it in walking. It must be thoroughly understood that foot warmers of every kind are proscribed; for this method of warming the feet is unhealthy of itself and produces painful chilblains.

Perspiration. — Plentiful perspiration is a troublesome disorder for the feet, for this acid moisture often attacks and rots the shoe-leather, causing an absolutely fetid smell. This can be stopped by powdering the feet with boracic powder, but to do this habitually may be followed by bad consequences, as this perspiration of the lower extremities is often indispensable for health. It would be best to consult the doctor on the subject before doing anything. To mitigate the inconvenience of this disorder, the feet can always be washed frequently, and the stockings and shoes changed.

Callosities. — Whether they are called hard

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corns, soft corns, or bunions, whether they are situated on the toes, under the toes, or on the tread of the foot, all thickening of the epidermis of the lower members is due, nine times out of ten, to friction, or tightness of the boots and shoes. A multitude of means have been praised as corn-destroyers, but they should generally be distrusted. The best way is to submit to the steel of a skilful corn-cutter, who will root out your corn, and afterwards to wear well-fitting, well-adjusted boots, neither too large nor too small, and thus their return will be avoided.

Ingrown Nails.—We shall not say one word about the treatment of this malady, which ought to be confided to a skilful surgeon from the first, because of its often having serious consequences. Let it be always remarked that daily care taken of the nails, and regular cutting, will prevent the beginning of this affection.

Cramp.—Everybody knows these nervous contractions, which produce short but acute sufferings. The cramp can be calmed either by pouring cold water over the part, or by pressing the foot strongly on a carpet, or on the floor. It can be avoided in lying down by having the feet somewhat elevated.

3. *The Boots and Shoes*

Well-chosen boots and shoes, well-made, and well-kept afford the double advantage of being

both healthy and beautiful. Healthy in the sense that all maladies of the feet arise from badly chosen coverings, and others with them, such as varicose veins, and other troubles. Beautiful, because besides the charm which a well-shod little foot, in moving briskly in a well-turned-out boot offers in itself, a good choice exercises a great influence on the gait and walk. If the foot is cramped, and the leg compressed in narrow boots, the walk is constrained and painful, hesitating, ungraceful. If the foot is too easy in big shoes, the gait drags and is vulgar. It is, then, evidently indispensable that we should reserve a few words for boots and shoes.

To choose these well offers some great difficulties, which can be reduced to three—the material, the cut, and the kind; we will examine them one by one.

Ought our shoes to be made of stuff or of leather? The answer to this question, of course, depends on the use for which the shoes are intended. Dancing shoes may well be made of satin or silk; bedroom slippers of stuff, more or less ornamented. However, under all circumstances, we do not hesitate to prefer leathern shoes with leather soles. They support the foot best, yield more easily to its shape—in a word, they are the best.

Of all leathers, kid seems to us that which

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should be preferred, whether it is used dull, glazed, or varnished, for it is the finest and most supple. It has two drawbacks: first, it is very dear, secondly, it flakes easily when it has become rather impoverished, and it is not very strong. Very pretty boots and shoes are made in all fashions at the present time of doe-skin, but besides their being too costly for every one, I suspect them of being very fragile and suitable for people who go in a carriage more often than on foot.

As regards shape, it is very difficult to give general directions about the choice of boots and shoes. Pumps, small shoes cut low, mules' boots, top-boots, which of all these ought to be worn? It is evident that each person should have different kinds of boots and shoes according to season and circumstances. But in every case the foot-gear should be in harmony with the toilette and build of the woman. We will merely say that mules thicken the ankle, low-cut shoes shorten the foot, above all, when the upper leather is ornamented, boots seem to lengthen it. As for top-boots, there is no question but that they must never be worn except on horseback. There are also many kinds of shoes for the sea-side, for sporting purposes, for the ball-room, etc. We shall speak of them again.

We have now arrived at the most important point to be noticed in choosing our foot-gear,

that is to say, to its make. Before all things the shoe ought to be well-made, not too large, in order to avoid rubbing, nor too small, to avoid squeezing. Who knows how many accidents, how many illnesses, have been caused by this fatal necessity of making the foot appear small, of enduring martyrdoms in boots too narrow and too short, in order to disguise any rather vulgar infirmities? This is a grave error, against which we cannot warn our readers too seriously. As to size, your foot must be shod so as to be at ease, able to stretch out in the shoe without being squeezed, without the toes overlapping one another. To this end, have boots and shoes made to measure as often as possible; it is the best way for being well-shod. If your means forbid this, have your shoes tried on in the evening after a tiring day, over thick stockings, for the feet are then somewhat swollen, and what seems comfortable at this time will be even more easy the next day, when you will have rested. For the same reason have nothing to do with pointed toes and high heels. These pointed ends will squeeze the toes, are apt to make the nails grow in, and are certain to make the walk constrained and awkward. High heels make a halting, ill-assured gait, are likely to twist the foot, and even to cause sprains and ruptures. Be shod so that you may walk freely and squarely. Let

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your foot be placed from heel to toe, flat on the ground, and let nothing hinder your gait. You will lose nothing in grace, and gain much in health.

Like all other parts of the dress, the boots and shoes call for special cares which must never be neglected if you wish to keep them in good condition. The first thing is to have two, or better, three pairs for daily use, and, as far as possible, to wear no one pair two days running. In the second place, when you take off a pair of shoes, air them for a few minutes to let all damp evaporate, and then put them on the trees. This is an excellent way to keep them from wearing out of shape, for preventing creases from become permanent, and keeping a smart, new appearance. People who are unable to get good trees, which are always rather dear, fill their shoes with paper, pressed as tightly as possible, to keep them from getting out of shape. Whenever they are damp they should be rubbed dry with paper, wheaten or oaten straw, to keep them from shrinking.

Cleaning boots is of great importance to their preservation. Dry cleaning is the right method, with well-filled, and not too stiff, brushes, that the leather may not be scratched. Look for a good trade-mark in choosing polish, that the shoes may not be rapidly destroyed by the

acids and caustics which are always contained in polish of inferior quality.

White and black creams are better for the leather than any polish.

CHAPTER VII

STOUTNESS OR THINNESS

It is impossible for us to end this division of our work, devoted to the general beauty of the female body, without paying some attention, be it much or little, to the two states which menace this beauty by breaking the harmony of its outlines, whether this rupture arises from an exaggerated thinness, or an excessive stoutness, which substitutes, in the place of slim and elegant contours, either angular lines, caused by the prominent bones, or curves of exaggerated development, caused by the puffy growth of the tissues. A pretty woman should be neither too thin nor too fat; it is our part to point out to the thin a means of becoming plump, and to her who is too fat the means of decreasing in size.

A French author, Brillat-Savaries, thus defined thinness: "The state of an individual in whom the flesh allows the shape and angles of the bony frame to be perceived."

This projecting of the bones under the skin is precisely that which makes thin women despair, and which stirs them up to use all means in their power to help themselves. From an æsthetic point of view, thinness certainly does not please the eye, and the most beautiful dress loses something when it is not displayed by an harmonious outline, when the chest is flat, and the hips absent.

This excessive thinness furnishes also cause of uneasiness, for it is abnormal, and occasioned by troubles of body and mind, by defective diet or hygiene. Up to the age of twenty, thinness in a young girl may be caused by a too-rapid growth, and by the physiological crises of the age of puberty. From twenty to twenty-five, the fear of not marrying, and the need of marriage, may give rise to thinness. In young women it often persists up to this age of twenty-five years.

But, after that, if the bones are not hidden by a light layer of flesh or fat, it is prudent to consult a doctor, for this thinness is then almost certain to be a symptom of a morbid affection; such as anæmia, chronic bronchitis, tape-worm, etc., etc. To suppress the cause is to do away

with the consequence, and, the disease cured, the sick person will put on flesh rapidly.

It is true that very thin women are to be met with who enjoy perfect health. In this case, the thinness may have two causes—insufficient sleep or bad diet.

Women ought to have eight hours of sleep a night to keep in health, and this allowance is small. Thin persons of a nervous habit go to bed late and get up early. They often suffer from insomnia, from tormenting dreams, from nightmares. If sleep does not come to them on lying down, they take a book; if the novel is interesting they continue reading for hours. Their over-excitement only increases, romantic adventures disturb their imagination, their sleep is peopled with fabulous heroes; it is not rest but a weariness.

Then they go to the play, to receptions, to balls, new fatigues, fresh over-excitement during the night, and then they cannot decently go to bed with the fowls. Besides, that would be no use, they would get enervated, or impatient, and they would not sleep.

This is a wide-spread error, but, nevertheless, it is an error. Get into the habit of going to bed every evening two hours after the meal. For the first few nights you will certainly have some trouble in getting to sleep, but then the habit will be formed and sleep will come quickly.

There are, besides, some small aids for sleep ; here are some of them :—

1. Put two drops of ether into half a tumbler of water, and drink it as soon as you are in bed. But ether must not be abused, stop the practice after five or six days. Sleep will come then by itself.

2. Boil a lettuce in a pint of water until it makes a broth. Strain and sugar the liquid. This is a harmless drink, and you can use it for a fortnight without harm.

3. After dinner take two glasses of a strong infusion of borage.

4. Take two glasses of an infusion half of lime flowers and half of orange flowers.

5. Take a full glass of old, good Bordeaux, very hot and very sweet, when you lie down.

A woman who wishes to gain flesh ought to stay in bed as long as possible, and lie late in the morning, even if she does sleep. Bed and sleep are excellent remedies ; there is one other, diet.

A woman who wishes to grow fatter must eat often and drink much, but the quantity of meat and drink is not the only thing to consider, we must also attend to their quality.

Thus, as far as possible, all crude meats should be abstained from, food dressed with vinegar and strong sauces, not many fried dishes should be eaten, and above all no exciting drinks

should be taken, neither coffee nor tea in excess, and no alcohol in any form. Plenty of farinaceous and feculent foods may be eaten, pastry, potatoes, haricots, peas, lentils, meat soups, and, finally, sauces and sops of butter, of eggs, or of milk foods, plenty of fish and bread. For drink, beer and a little old Bordeaux. This should be the diet of a woman who wishes to gain flesh. The result will be hastened by moderate exercise, by remaining long and often in tepid baths, by peace of mind and good temper, which have a good effect on the physique.

Excessive stoutness is a misfortune as well as excessive thinness, but more troublesome, more painful, and more absurd. A very thin woman is not beautiful, but she can be graceful even to a remarkable degree; but what shall we say of an old woman, overflowing with fat, no longer possessing a human form, much less the form of a woman, always gasping, sweating, and breaking out into redness at the slightest movement, looking, in short, vulgar, ridiculous, and half-bestial.

Obesity naturally arises from quite contrary causes to emaciation, high living, too much food, a too easy, too smooth life, too soft, a temperament rather sanguine than nervous. It will then be combatted by contrary means. First, as regards repose, all soft habits of lazy-

ness, long since contracted, must be given up. Bed must be lain in for as short a while as possible, and only entered for sleep; much exercise, even violent exercise, must be taken, and a little excess in this regard will not matter; hydropathy, cold douches, cold baths, on the understanding that no harm must be done to health, and that a doctor's advice is taken. Let rest give place to action, be always upright in movement, in exercise.

But even when war is made against laziness, war must also be made against greediness. No high living, no delicate, delicious dishes and confections. A severe rule of diet must be instituted and followed courageously, with perseverance, and without deviation. The diet must be as follows :—

First and most important, drink very little, as little as possible, and only red or white wine, preferably Burgundy, or tea or coffee slightly alcoholised. As to food, eat little, and stop before the appetite is appeased. Eat roast meat only without sauce, bread with more crust than crumb, or the crumb can be left altogether, no cakes or pastry, no farinaceous food, or feculent food, no vegetables, no milk foods. This régime is difficult and painful, but the end to be attained is worth the effort. Only by these practices, we repeat, courageously and assiduously followed, will a woman see her obesity

decrease, the puffiness of the tissues yield, graceful and harmonious outlines return, the flesh grow firm instead of flabby, and the misshapen being will give place to a graceful and desirable creature.

PART V

THE MANNER OF LIFE IN ITS EFFECTS UPON BEAUTY



INTRODUCTION

WE considered, in the body of this work, beauty as it is in itself, the hygiene of beauty, the special beauty of each part of the body. There remains to consider the relation of beauty to general hygiene, to our rule and manner of life. We have repeated a hundred times in this book, repeated to weariness, that health is closely and indissolubly connected with beauty, and exercises an overwhelming influence upon it. Not to fatigue our readers, we shall not insist upon this again. But it seems indispensable to us, in a work of this kind, to reserve, at least, one chapter to the general hygiene of woman. We will make this chapter as short as possible, but we must of necessity write it. Besides, we shall not be outside our subject, for to speak of health and hygiene is to speak both of beauty and its preservation.

CHAPTER I

GENERAL HYGIENE

HYGIENE is not medicine, and these lines make no pretensions of encroaching on the prerogative of doctors. We have neither the power nor the desire for this. We have described the special troubles of each organ, whereby the beauty of the organ suffers loss. We want now only to state generally what are the commonest enemies of woman's health, which, having a bad influence on the general economy of the body, have in consequence a bad influence on the preservation of beauty. Of all these enemies derangement of the functions of the stomach, intestinal troubles, nervous symptoms, and irregularity of those physiological functions peculiar to women, are most often met with. We will examine these one by one as shortly as possible.

1. The Stomach

Bad action of the stomach and digestive troubles are the most widely-spread disorders among

women. Nine women out of ten have, they say, a bad digestion, and this state has a disastrous influence on their charm and beauty. On their charm: for nothing has so regrettable an action on morals as sufferings of digestion. The temper becomes unequal, they are difficult of access, bad-humoured, always angry, always cross-grained, they see the dark side of things and people, they become backbiters, and end by seeing all their friends leave them.

Besides, what possible pleasure can there be in the society of one who is always found in such repellant moods? Were she the most beautiful woman in the world, her vicious moods would alienate all attentions from her. But even the triumphs of beauty in itself are forbidden her, for all gastric disorders are eminently destructive of clearness and brightness of complexion, of sweetness of breath, and of the whole well-being of the body, which becomes emaciated.

We see, then, the regrettable consequences of a bad state of the digestive organs. The sufficient remedy, naturally, is to keep the stomach in good health. As we have said, we do not wish to play the part of a doctor, by describing one after another the disorders of the stomach, and the treatment that will suit them. Our intention is merely to give some general advice to women on the care they ought to give to

this organ, which is of so great importance to beauty.

Before all, a woman who wishes to be beautiful must be temperate. One who overeats herself has a vulgar and unpoetical appearance, then she is irked by the uncomfortable dilatation of the stomach. Eat little, and if your appetite requires it, eat often. But even then it is better to take foods that have much nourishment in a small volume, such as eggs, dark meats, etc., than to take an enormous quantity of different kinds of food. Avoid twice-cooked, highly-flavoured dishes, eat more green vegetables and milk foods than meat, and your health will be the better for it. If you are not afraid of nettle-rash, or other eruptions, eat fish and fruit. Avoid spirits of every kind, drink little wine even; choose rather to drink beer, tea, milk, or water. Whatever be your drink, take as little as possible for fear of growing stout. Do not make long visits to the pastry-cook or confectioner, for cakes and sweets are made to ruin the stomach very soon.

But besides wrong diet, dyspepsia has often a mechanical cause, the too great compression of the body in a tight corset. We repeat once more: be at ease in your clothes, and your organs will be able to act freely.

If our readers will take the trouble to follow all this advice, they will be certain to have a

good digestion, and as corollary a beautiful complexion, a happy disposition, and a delightful temper.

2. *Intestines*

This subject is disagreeable to treat of in a work dedicated to beauty, and which ought to treat only of poetical things, delicate ideas, and to use only words full of charm and grace. Unhappily, just because we women are mortals, the preservation of our exterior advantages is subject to the healthy action of all our organs, even of the least noble. We are, therefore, constrained to say a few words in this place, otherwise we shall lay as little stress as possible on the functions of the intestines in health.

Constipation is one of woman's torments, and if, as we have said, nine women out of ten complain of the stomach, ninety-nine out of a hundred complain of the intestinal trouble. What is the cause of this wide-spread disorder? Is it the fault of the anatomical formation of our sex? When we look at the universality of the disease, we should be inclined to think so, but it has nothing to do with the matter. I am rather inclined to see the cause in a sort of idleness, or, as it were, a shrinking from the accomplishment of these functions, which, I grant, are low in their nature, but are absolutely necessary.

If women knew the disastrous consequences

of this irregular action of the bowels, I am certain they would alter their procedure. Besides serious illnesses, which often call for surgical intervention and terrible operations, obstinate constipation takes enormously from beauty, by bestowing a sallow, leaden complexion, which has a most unpleasant effect.

It is, then, chiefly necessary to keep the bowels open. There are many aids to this—medicines, laxatives, purges—so that anyone is inexcusable who does not use any of these. Your doctor will prescribe the best for your temperament in case of need. In any case, if only for the cleanliness of the body, which, in a woman of refinement, ought to be as well kept within as without, it is an excellent thing to drink a little glass of mineral water every day on rising, such as seidlitz, Epsom salts, Carabaña, Rubinat, Hunyadi-Janos. This habit, which is easily gained and not unpleasant, has good results from every point of view. But to people with a delicate stomach, we rather recommend green vegetables, laxative fruits, or the old-fashioned remedies.

3. *The Nerves*

Women are nervous ; this is well understood, and has become a tiresome commonplace for our sex. But, nevertheless, it is not necessary that our nervous disposition should degenerate

into acute nervousness, or into its allied disorders and affections, for then we all should be sick people, vowed to the art of medicine. Further, this excessive nervous excitement has a bad effect on beauty, by causing emaciation in the body and plainness of face.

We ought, then, to watch attentively, and seek for means either to prevent this or to remedy it. In order to do this it is enough to seek the cause—the remedy will soon appear. Privation of sleep, owing to the pleasures of society, is the commonest cause.

Except in the case of which we have spoken when a woman is too stout, and wishes to reduce her size, eight hours of sleep is necessary every day, and this is a minimum. Is this amount often attained? Balls, receptions, plays, social obligations of every kind, force us to go to bed at midnight, and to rise when others rise. But, say members of society to us, if we go to bed at four and rise at midday, it is just the same as if we went to bed at ten and rose at six, for either amounts to eight hours. What a mistake, my poor sisters. Certainly, suppose you went to sleep the moment you lay down, the quantity would be equal. But would the quality be the same? This point is far from being indifferent. In the place of a calm and restful sleep, your slumbers are uneasy, restless, full of dreams of every kind, and you

yourself often say that you are more tired when you get up than when you lay down.

Then are we to give up society altogether, you say? In that case, beauty will in no way serve us, since we cannot show it; and why are we to make so many sacrifices for our beauty when it will be always shut up, and we forbidden to display it to gain admiration and service? No, we are not so barbarous and so extreme. We do not ask you to renounce society, but only to make your hours as early as possible, and not to stay up late often. And there is one other point, the most important, when you are going out in the evening rest beforehand, and not afterwards. Go to bed in the daytime, resolutely, and try to sleep; if you cannot, remain lying down. This calm and salutary repose is more efficacious against the reaction which follows pleasure, than the feverish rest that follows them.

As often as possible, then, sleep from the evening until the morning, if not, rest before your pleasures, and naturally, if you can, and here are some remedies against the after-effects of nervous excitement which society bestows upon us.

But as well as with rest there are other excellent practices against nervous affections, such as moderate exercise in the open air, and above all, hydropathy and massage. The

douche and the bath will repair by themselves all the ravages caused by the ball.

Now, if the nervous excitement comes from anything morbid, it is indispensable to consult the doctor. And we beg our readers, beyond all things, not to use medicaments such as bromide, valerian, morphine, on their own responsibility; these are dangerous, lowering substances, and the dose ought to be prescribed by him whose profession it is to do so, under pain of harming the organism.

4. Physiological Troubles peculiar to Women

This is a very delicate subject to treat of in a book meant to be placed in all hands, and we should have passed it by altogether in silence, if irregularity of the periods was not as widespread as its influence is important for the health of women. We will not otherwise insist on this, and we are persuaded that a hint will be enough for our readers. We say only that the regularity of the periods is a point of the highest interest, in the sense that any disturbance of it is often a symptom of some general affection, especially of chlorosis or anæmia. We must, then, attend to this with care. Further, during the period, a special hygiene ought to be instituted as regards nourishment, decency of toilette, of temperature, of dress, etc., etc. We cannot counsel our

readers too strongly to follow their doctor's advice scrupulously on this subject, for it is impossible for us to treat it as fully as it deserves.

CHAPTER II

SOCIETY AND SPORTS

WE have just treated summarily of general hygiene, of the right method of carrying on one's life, on the relation this bears to the preservation of beauty; we are now led by the same occasion to say a word about life in society, and about the amusements which occupy the life of a woman of fashion in such a manner as to leave her hardly any leisure to herself.

If this book were purely and simply a manual of feminine hygiene we should proscribe society life altogether, for it is contrary to health in every point: great spectacles, balls, receptions, at homes, where tainted air is breathed, where highly flavoured dishes are eaten, and regular times are broken into, where your sight aches from the bright light, where you

are embarrassed by all your arrangements for show, where late hours deprive you of rest, and furnish for physicians the larger number of their feminine patients. We know well that all women know this, but we no more have the desire to advise all women to renounce society than they have the courage to follow it were it given. But since people must go to balls, at homes, plays, and concerts, it is well to follow all prescriptions tending to preserve the beauty which these unhappy amusements would soon destroy. All these prescriptions have been set forth in the body of this work with all necessary details; we shall not repeat them, as that would be wearisome for our readers. We will limit ourselves solely to advising moderation. Let the pleasures of society be enjoyed, since women cannot omit them, but let plenty of rest be taken as well, as it is necessary to renew their strength. Family life, life in the open air, in the country, by the sea, all these ought to have their place in the life of a well-bred woman, and not be entirely sacrificed to the world. Beauty must rest itself from time to time under penalty of speedy withering, and of only exercising an ephemeral royalty.

Happily an evolution favourable to the health of women has been going on for some years; sports and out-of-door amusements dispute

with the all-devouring claims of society for time. Riding, swimming, walking, the bicycle, croquet, tennis, divide women's favourable attention among themselves, and of necessity steal something from dancing and from evening parties. We see no kind of harm in all this, and our health can gain nothing but good, unless women, according to their custom of over-doing everything, exaggerate these new methods of passing time until they change a possibly useful thing into a harmful exercise.

Besides, we must distinguish between sports. Some of them, like walking and swimming, are always very good in a normal state of health, and when there is no disease which would forbid them; others, as riding, and bicycling—especially the latter—have already been occasion of fierce controversy. For some the little steel machine has every good quality, for others every fault; being health itself for the first party, it is death for the second—it is grace and charm, or else hideousness and vulgarity. In this, as in everything, truth lies in the exact middle of two extremes. As far as we are concerned we see no harm in women bicycling, provided that they do it with moderation, and with their doctor's advice. As to the important question of dress, skirt, or knickerbockers, it is not for us to touch on it, let every one consult her convenience and her conformation

in the choice. We will merely say that a middle course between these has been found which we think ought to conciliate every one, and which is excellent in every way. This is the divided skirt, invented by a dressmaker of genius; it possesses certain buttons, which, as they are fastened or undone, will transform the garment into one or the other at the wearer's pleasure.

To us, the greatest danger in practising these amusements to excess lies not in the risk run to health, nor even to complexion or to beauty. What we fear is that they may rob a woman of her grace and charm, in a word, make her unwomanly. This would be deplorable, and unhappily it is much to be feared. Before all, above all, a woman ought to be a woman. Let her borrow from man her favourite distractions, her dearest amusements; but in the borrowing let her mark them with her own mark, with a seal peculiar to herself. Let her borrow neither the language, the bearing, nor the manners of men, for she will forfeit their respect and their attentions in striving to become their equal, in renouncing that completeness of gracious attractions which founded her power and assured the rule of her beauty.

CHAPTER III

SMALL INDISPOSITIONS, SMALL ACCIDENTS,
AND SMALL PRECAUTIONS

BESIDES general hygienic prescriptions, it seems to us necessary to give here, without trenching upon the physician's domain, some very simple receipts for those little events, inevitable in daily life, to which we give the significant title of trifles. These trifles, for which the doctor is never called in, are not the less harmful, while they last, to the beauty of the part of the body where they are situated, and for that reason it is impossible for us not to mention them. We will say as few words as possible about them, that our kind readers may not be over wearied.

Pimples.—Great heat, perspiration, irritating dust, accidental or chronic uncleanliness of any part of the body, produce these projections on the skin, hard, reddened, and sometimes accompanied by excessive itching. Pimples generally yield to baths, or local bathing, whether simple, with soap, or medicinal. If they persist, ointment of subborate of soda can be tried.

Boils.—There is nothing more tiresome than

small boils which draw the flesh and hinder free movement. The development of boils can be arrested by cauterising them with nitrate of silver. But it is better to prevent the state of blood which produces them by purifying remedies such as sarsaparilla. When they are actually there, it is a good thing to cover them with a small piece of diachylon plaster, and to make them come to a head quickly, either by stimulating them, or by a little ointment.

Lumbago.—Lumbago shows its presence by a general sensation of lassitude after long walks, violent exercise, or after getting cold. When severe it is complicated by sharp interior pains. Its treatment consists in rest, refreshing drinks of various kinds, dry friction with a piece of woollen stuff, or friction with camphorated spirit, and prolonged warm baths.

Hiccough.—We have all been victims of this embarrassing little occurrence in society. It is easy to get rid of it. A glass of cold water drunk slowly and at a draught, a sudden surprise, clenching the fists, some drops of ether or peppermint-water on a lump of sugar, are enough to cure hiccough.

Headache and Neuralgia.—Which of us has not been the victim of these disagreeable and painful inflictions? When neuralgic pains are the sign of a bad general state, the doctor must be appealed to, but when they are merely

accidental, they yield easily to silence, rest, and darkness, or a foot-bath of mustard and water, or to 5 grains of antipyrine, taken twice at ten minutes interval, in wine and water, or in a little Vichy water.

These are the transitory indispositions which happen most frequently; we have purposely omitted those which may become serious if neglected, such as colds or chills. Now we pass on to accidents.

Bruises.—Bruises are the result of injury produced by a blow, or by pressure from a hard substance. They show themselves either by a swelling, or lump, or by discoloration, or a blue mark. A slight bruise almost always yields to compresses of arnica or pure water.

Burns.—We talk here only of slight burns that one may be exposed to any day, leaving serious accidents to the surgeon. As a general rule, burns ought to be covered up from the action of the air by means of compresses soaked in water tinctured with carbolic, or pure water. If there are blisters, prick them at their base with a steel needle, first passing the needle through a flame. Take care not to tear off the skin; cover them with a little medicated cotton-wool while squeezing them. When the wound is rather severe a liniment of lime-oil may be used; all chemists sell it, and it will heal admirably.

Stings.—The best remedy for the stings and bites of insects, bees, mosquitoes, gnats, etc., is ammonia; it is a very good thing to take a small bottle to the country. If none is at hand, pure water, salt water, or vinegar and water, may be used; and again, the juice of certain herbs is useful, such as onion, parsley, mallow. If there are several marks, the tiny wounds can be rubbed with quicklime. It is important to extract the sting of the insect whenever possible, especially in the case of bee stings. For gnat stings, eucalyptus and coal-tar soap have been used successfully.

Cuts.—In small wounds made by a cutting or pointed instrument, common cuts or pricks, the most important point is to keep them from the entrance of any foreign body, dust, or any sort of dirt, and to see that they are not poisoned. To this end the parts may be squeezed to make them bleed freely, or water may be allowed to run over them for some time, or bathed with antiseptic lotion, carbolic, or chloride, and covered with a piece of linen or antiseptic dressing. Do not use plasters, as their use has been abused for a long time. If pus, or an abscess, or a white sore forms, let it be opened with an instrument passed through the fire beforehand, and go on with the same dressings.

The following are a few small precautions which should be taken in the case of

epidemics or contagious diseases. The best safeguard in these cases is to forbid the approach of fear, for moral force, in these circumstances, exercises a decisive action on physique, and we are almost certain to catch an illness that we are afraid of catching. Next, rooms must be aired and purified by scrupulous cleanliness. Air the small things that lie about every day, have all apartments fumigated with sulphur, or better, with the vaporisation of some powerful antiseptic, sublimate or sulphate of zinc, in quantity ordered by the physician. Let the attentions to the person be redoubled, vaporise clothes in the same way, and rinse out the mouth several times a day. Avoid sudden chills by wearing flannel; eat food containing garlic and onion only occasionally, and never touch iced drinks.

When you are obliged to go into a sick-room put a long smock of fine linen on over everything; let it be very high at the neck, have long sleeves, and button closely in front. Leave this garment in a room close to the sick-chamber when you leave it, that you may not spread the infection to others.

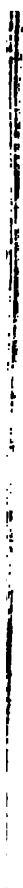
When you are outside, spray yourself from head to foot with some antiseptic, and wash your hands with some special soap, scented with good scent. The best is soap made antiseptic with cyanide of mercury.

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These, then, are the precautions to take during epidemics, and against infectious diseases. But, we repeat, none of these will be of any use if unaccompanied by calmness, and the self-possession which renders sickness powerless.



PART VI
IMPROVEMENT OF BEAUTY



INTRODUCTION

WE have now come to the last part of our work, to the end of our task. After having considered beauty in itself, after having considered and pointed out the means of keeping its freshness, and preserving it for a long time, we must now see what means are best fit to present it in the most favourable way, and to improve it. A pretty woman is a work of art, a magnificent picture that deserves a worthy frame. The toilette is the frame of beauty. If beauty is a gift, knowledge of how to dress is an art, and a most difficult art requiring, besides exquisite taste, self-knowledge, certainty in choice, the power of infallibly taking in the whole at a glance, knowledge of a great number of things, and all these are rarely, too rarely, found united in one woman. Indeed, very many regrettable errors or omissions in our toilette are caused by nourishing illusions about ourselves of which there is urgent necessity to get rid. There is hardly one woman who does not consider herself more beautiful, or otherwise beautiful,

than she is in reality. Knowing herself badly, she dresses badly, for she is dressing the woman she thinks herself to be, not the woman she is. A perfect, exact, and scrupulous knowledge of self is therefore at the base of the art of dressing. We must know how to look ourselves in the glass, not with eyes prejudiced in favour of ourselves, but with the eyes of a sagacious and impartial observer, who is rather severe than indulgent.

There is another subordinate consideration not without importance. If we are unacquainted with ourselves, if we do not know and will not see our imperfections, we allow them to be exposed, to show themselves in daylight, and this to our detriment. Besides, it must not be forgotten that no beauty, however radiant, is without imperfection ; the sun itself has spots, and a wise toilette, whose object is to set this beauty forth to the best advantage, ought at the same time to emphasise perfections, and hide, or at least attenuate, imperfections.

Therefore, and this is perhaps the most useful and important piece of advice that we can give our readers in this part of our work, know yourself, render yourself an exact and accurate account of your attractions. That is indispensable for decking them fitly and with discernment, and for avoiding the awkward emphasising of what had better have been left in shadow.

Having laid this down, we return to the

essence of the question. The feminine toilette comprehends clothing, dresses, mantles, etc., all the province of the tailor and the dress-maker; hairdressing, which is in the province of the milliner and the hairdresser; jewels and other ornaments, and the important question of perfumes. We will treat each of these subjects, with any questions growing out of them, separately.

Finally, and this will be the last end and division of our work, which has perhaps overstepped its limits, we will examine as succinctly as possible the lovely and divine art that belongs only to women, that is indispensable to her empire, the necessary and eternal complement of her beauty; we mean the art of pleasing. This word has many shades of meaning in the vulgar tongue, some are even unfavourable; let us endeavour to disengage the true sense and the right connection, that we may show our readers how, as may well be understood, it can rightly and honourably make the best of its resources, and what is its incontestable importance.

CHAPTER I

DRESS

IT is very evident that in undertaking this chapter it will not be possible for us to give our readers precise and detailed advice, whose application runs the risk of being forbidden in a few days by the sovereign called fashion, who is as imperious as she is capricious. Last year's clothing cannot be worn this year; the dress which became you so well last season will make people stare at you this season, and the costume in which you looked so well two or three years ago, now makes you appear almost ridiculous.

The incessant fluctuations of fashion, then, render our task somewhat arduous. It is true, indeed, that we could describe the dress that is worn at this present moment while we write, and guide our readers' choice, but who knows what the advice will be worth when these lines appear, and if we are not running the risk of appearing curiously behind the times.

In this case, it seems to us that the only way

of getting rid of the difficulty is to limit ourselves to general considerations, applicable to any time and under all circumstances, and from which, nevertheless, women can draw some profit.

And first of all, how far ought a pretty woman, who wishes to be pleasing, comply with the tyrannical obligations of fashion? This is a delicate subject to treat, and we do not deal with it without fearing to differ in opinion from many who will read our advice.

There are some women who make the fashion, others who follow it. The first are certainly right, for referring only to their own judgment and fancy, they will only choose the arrangements that "suit" them, that are fitted to exhibit and set off their beauty. But, it will be objected, these are favoured people, and their number is limited. To dictate what shall be elegant, and to show oneself as a model to be imitated, presupposes certain advantages of situation and fortune which are not at every one's disposal, and the unhappy people who do not enjoy these prerogatives are forced to imitate these brilliant examples, for when one does not set the fashion, one must be content to follow it.

Well, I am not altogether of this opinion. Certainly I do not advise dressing in the fashion of the last century, or attracting remark by deplorable extravagances in dress. But neither

do I counsel the following of fashion too blindly and scrupulously, as certain women are too much tempted to do, without troubling themselves to find out if the garment they are wearing suits them, and if their whole dress is in harmony with their style of beauty.

On this point, as on many points, one might say on all, the truth seems to us to lie in the exact mean between the two extremes. Fashion should not be systematically neglected, nor should it be imitated punctiliously. Your dress ought to bear the impress of your personality; it should be "your" dress, and not what might be anybody's; it should not attract remark, but it should be distinctive, for distinction in dress is precisely that indescribable something, that little nothing, whose effect is, that while we are dressed like everybody, we look like nobody else.

If we wish to enter into detail, we can distinguish four principal points in dress—the stuff, the tint, the cut, and the trimming; we shall examine these one by one.

It is easier to follow the fashion in regard to the stuff of the dress than in anything else. Not that the choice of it is indifferent to the harmoniousness of the toilette, very much the contrary, but in regard to this, fashion has been reasonable enough for some years past. The materials in favour at present are cloth for

winter and linen for summer. Cloth, nowadays, thanks to the perfection of the means for its manufacture, offers a thousand different resources, and women have done well in not abandoning it to the exclusive use of men; as to stuffs, of linen, linsey, batiste, etc., they have been almost dethroned during the height of the season in favour of light silks. It is evident that the rich materials—silk, satin, velvet, brocades, etc.—are always worn on occasions of ceremony, but always with an increasingly marked tendency towards discretion and simplicity.

We cannot say much about the colour of the clothing. This is still one of the points in which fashion leaves us women of society more at liberty. It is true that every year such or such a tint is in fashion and much worn, but on this point fashion is less tyrannical than on others, and we are always allowed a certain latitude either for wearing the colours that best become us, or for modifying the tint in vogue to the requirements of our special style of beauty, or at least to the character of our physiognomy.

We may, however, make the general remark, that bright and striking grades of colour are falling more and more from favour. We return willingly to the softened tints of old stuffs—old rose, old blue, old gold, etc.—which form

a most becoming, most prepossessing frame without being too noticeable. But, again, it is well understood that faces whose beauty can fearlessly bear glowing colours and violent contrasts, would do themselves injustice by giving up their favourite attire.

As to the cut and style of garments fashion reigns absolute mistress, and a mistress as imperious as she is changeable. Leg of mutton sleeves, narrow and fitting sleeves, full skirts, narrow skirts, short bodices, long bodices, with basques, without basques, all these succeed one another abruptly, with no other reason than the caprice of the despotic sovereign. Must we then always obey her blindly? Must we submit to a disadvantageous manner of dressing, or would it be better to renounce all claim to being a fashionable woman? The two alternatives are equally painful, and it would be better to avoid both of them. It is the right of a well-bred woman, with fine and delicate taste, to seem to submit to the rule of fashion by dressing like other people, while the fashion, even if quite opposed to her style of beauty, does not seem to injure it. Let us take an example: the fashion is to wear wide garments, very full and covered with ornaments. Now suppose a somewhat stout woman, with a rather pronounced outline. At the first glance this style of dress seems to be absolutely

disastrous for her. The wide, full dress will make her look yet larger, will make a tower of her, a mastodon! But suppose, on the other hand, a slight woman, indeed one who is rather bony, and then that the fashion is for fitting dresses, and for plain, tight bodices. This arrangement will make her appear yet thinner, and rather ridiculous! Not at all. If these two women know how to dress they can manage to turn themselves out skilfully according to the taste of the moment, without damaging their beauty. It is a question of clever handling, of the addition of a ribbon, a trimming, half a nothing of material which will make a dress suit you well, and appear as if the style ought to be in itself advantageous to you. This is the essential quality of a good dressmaker, to make the dictates of fashion compatible with the beauty of any one of her clients.

Now arises the question so often asked and never answered: Is it better to have one's clothes made by a man than by a woman? Tailor or dressmaker? Both have their detractors and their partisans, and it is not for us to end the debate. It is a question of habit and personal preference. The one thing certain is that a woman should be her own dressmaker. She ought to design it, and direct the carrying out of the design. Then, whether made by a tailor or dressmaker, a woman of taste will always be well-dressed.

We have come at last to the ornaments of the dress. There again fashion reigns despotic. For some years, she has seemed once more inclined towards embroideries and *passementeries*, which are, indeed, judiciously used, pretty and tasteful garnitures. What will be the fashion to-morrow? We cannot tell. But let us always repeat, for it is always true, that we ought to be in the fashion without ceasing to be ourselves. We must wear the trimming in vogue, but so as to let our personal and distinctive taste be seen. This is the great point, this is the difficulty, and it is also the triumph for her who can conquer it.

CHAPTER II

THE COIFFURE

NEXT to the dress, the hat is certainly the most important part of the feminine toilette. We almost ought to put it before the dress, for if a pretty face is the essential element of beauty, a pretty hat is the setting indispensable to a pretty face. We could have made this chapter the chapter of hats invented by Molière. Why,

then, have we entitled it "the coiffure"? Because, however pretty these attractive edifices of flowers, feathers, or lace, which we owe to the fairy fingers of our milliners, may be, it is not possible to wear a hat continually on one's head. And now that the wearing of hats is more and more often forbidden in theatres, one of the most frequent opportunities of being shown in them is lost to society women. Therefore, before treating of the milliner's art, we must devote some lines to the hairdresser, and say a few words about the arranging of hair with no covering.

At home, in the world, at the play generally, hair worn without covering—How ought it to be dressed? Here, again, we are captive to the tyrannical despotism of fashion. She reigns, alas, even in our hairdressing, and those women who endeavour to withdraw themselves from her empire, and wish to display a coiffure—I do not say eccentric, but simply original—ought to be very sure of themselves. Smooth fillets, padded fillets, curls, waved hair, hair dressed *à l'empire*, hair dressed in the Greek style, powder, dyed hair, fashion imposes all these caprices in turn upon us, even to the most *bizarre* styles, and we always bow to her will.

What advice can we give our readers in the face of this omnipotence of fashion? Our advice is always and everywhere the same,

reconcile the taste of the day to the expression of your physiognomy. This is difficult, perhaps, but always necessary.

However, there are certain styles to which we advise non-conformity at the risk of being counted heretics. These are they which are bad for the hair, and tend to destroy our only ornament. We have already described them in the chapter devoted to the hygiene of the hair.

As to other fleeting customs, we see no good reason for opposing what is submitted to us. It matters little if a woman's hair is dressed "*à la Vierge*," or "*à la Grecque*." We are certain she will always be able to arrange her hair so as to set off her beauty.

Besides, for some years past, fashion has taken what seems to us a very happy direction. It is to proscribe more and more the complicated decorations, the extraordinary embellishments of the eighteenth century, when some heads of hair were veritable monuments. Even feathers, ribbons, jewels, and flowers, with which heads were loaded in the evening, are more and more given up, while a return is made to that beautiful simplicity which seems to be in many ways the characteristic of our present fashion.

This is to say that the hairdresser's art is much depressed in our days. How many

women at the present time employ a hairdresser for their hair? Very few, indeed, except those who from time to time have their hair waved. Most women, even those who dress most carefully, and go most into society, are content with the services of their maid, or even with doing their hair themselves; they are not the worse for this, rather the contrary; they are not obliged to pass hours motionless while their hair is arranged, and, above all, there is no need for them to keep themselves in a constrained attitude for fear of the least movement disarranging the equilibrium of an edifice of curious and wonderful proportions.

If we pass from the hairdresser to the milliner, we shall find the same difficulty in giving exact advice in view of the successive changes of fashion. Ought we to wear large or small hats, feathers, birds, flowers? All these are questions of the moment. We ought to wear what is in fashion and what suits us. Let us limit ourselves, then, to some recommendations as general as they are succinct.

First of all, and naturally, the nature of the hat varies not only with the season, but with the toilette accompanying it, and the age of her who wears it.

As to the season, it is universally admitted at present that straw hats are to be kept for fine weather. Then no others are worn, whereas



in winter they are never worn. But hats vary with the *toilette*, we have said. It is too evident that we do not wear the same for a ceremony, a walk, or a picnic. It is hardly necessary to point out this difference, for all women know it. Let us limit ourselves to saying that the hat should be in harmony with the *toilette*, in the same style, and of the predominant hue. Thus I would not willingly see a hat trimmed with roses with a blue dress. At the least a hat must have some relation to the colour of the dress. An exception is made in the case of a perfectly black hat, which may be worn with any gown. As to the question of age, we will only say that custom forbids the mantle or hat of a bride to young girls. They would do well in this point to study a refined simplicity rather than a luxury, which is more becoming to women.

Now, without entering into details, we can say, in general, that however richly trimmed a hat may be, it ought to be light. First of all, a heavy hat causes headache. Next, from the æsthetic point of view, an overloaded hat hardly ever suits any one. It dwarfs the face, and the hat is often noticed at the expense of the face it surmounts. Wear, then, hats which are as light as possible.

For summer hats flowers ought to be preferred to fruits, and small flowers to large. If you wish

to wear large flowers do not abuse their use. One or two roses have a happy effect on a hat ; a bouquet appears excessive, however good is the imitation, and however light they are. It is not enough that the flowers be light in reality, they should also appear so.

For winter hats the prettiest trimming is doubtless feather-trimming, above all, ostrich feathers. Unhappily, they have the inconvenience of tarnishing quickly and of costing dear.

Beautiful trimmings are made with silk muslin, or the tulle called illusion, and some milliners have the power of putting together a little straw head-dress and some ends of stuff so as to make real marvels of grace and good taste.

There are some occasions, which principally concern sports, when women venture on wearing men's hats. We see no kind of objection to this, for they are certainly the most practicable for this purpose. But we are best pleased when a little modification, a feather, a ribbon, a trifle, gives the hat something of a feminine character.

CHAPTER III

JEWELS—SCENT—LACE

THE custom of wearing metal ornaments or precious stones is as ancient as woman herself, and we meet it wherever she exists. It can even be said that among barbarous peoples, as well as civilised, this custom is as much in favour with men as with women, and that it springs from the same desire of ornament. What difference is there in reality between the act of piercing the nose, and wearing therein a ring or a fishbone like the Kaffirs and Indians, and the act of piercing the ears and hanging diamonds from them like our women of fashion. As to us, we see no kind of difference except in the nature of the mutilated member, and it is always the same taste for brilliant ornaments, for glitter, which animates the savage and the civilised woman alike.

But however that may be, as the use of jewels is universal and a part of the toilette, it behoves us to say a few words about it.

The principal jewels are rings, bracelets, earrings, and the multitude of trinkets for different purposes to which we give the generic name of brooches.

As to rings, they are enormously in vogue to-day, and women of society generally wear as many as their fingers can carry, and, abroad, even on the first finger and the thumb, in the Roman fashion, and this is a custom increasing more and more, and besides, not ungraceful. Rings are almost always ornamented with precious stones, among which are emeralds, rubies, sapphires, which have returned to favour, and which yield in nothing to the pearl and the diamond.

Bracelets are less worn and tend towards simplicity. Thin bracelets are preferred, though they may not be less rich, and simple circles of diamonds and pearls are often seen which yet are worth a fabulous price. Few coloured stones are worn on bracelets.

It is the same with necklaces ; they become thinner and thinner, or are even completely suppressed, unless a low dress exposes a thinness, and some hollow places of regrettable appearance, which demand concealment. Even in this case, a ribbon, matching the rest of the dress, is more often used. The ideal necklace, not attainable by all purses, is a row of beautiful pearls clasped by a diamond. Pearls are much in vogue, and, therefore, more costly at this present time.

Earrings tend more and more to disappear, and this is indeed right. Women whose ears

are pierced are satisfied with a little screw, very simple, and, above all, light, which does not weigh down the lobe of the ear to an ungraceful extent. Those with unpierced ears keep them unpierced, and rightly. The custom of piercing children's ears decreases more and more. Only some women of a certain age permit themselves to wear those enormous pendants, so much in fashion some years ago.

As to the numerous kinds of brooches—brooches for the bodice, waist-buckles, brooches for the hair—the freest fancy reigns in their choice. We will only say that jewels are less and less worn in the hair.

In general, if as many jewels, or even more jewels, are worn now than formerly, there is a marked and increasing tendency to wear less rich trinkets, or, at least, they are lighter and less conspicuous, less often of gold, less striking in setting, smaller stones, but more beautiful and more costly. Further, ancient jewels are in demand, artistic gems, worth more for the labour and taste in their arrangement, than for the richness of their material. There is a definite evolution towards discovering a refined simplicity which is replacing a somewhat heavy opulence. Certainly it is not we who complain of this evolution.

We have little to say on the question of

perfumes. Although fashion makes herself felt there, and at any given time, some scents are more in vogue than others, one knows not why ; they are, nevertheless, not imposed upon us, and we are almost at liberty to use our favourite scent.

A piece of advice which we should wish our readers to follow always is not to use too violent perfumes, nor to perfume themselves overmuch, as some women do ; they are wrong in our opinion, and risk the drawing down upon themselves of disadvantageous comments. A subtle-subdued scent, or, if any one wishes to diffuse an aroma peculiar to herself, a mixture skilfully made of divers perfumes, all subdued in their nature, is what ought to be used. Bags for body-linen can be scented, or two or three drops can be put in the water for washing, or the scent can be vaporised, and you will have the pleasure of hearing said : " My dear friend, I do not know where you get your scent, for I cannot find it at any perfumer's." And then you can reply with pretended modesty : " It is a little mixture that I make myself."

Finally, we will add that strong scents have the inconvenience of causing headaches to the person who uses them and those who surround her.

Lace, which has been too long neglected, is

coming back more and more into fashion, not only as trimming for linen, but for gowns and hats. Formerly, rich lace, such as English point, point d'Alençon, Chantilly, was passed down from generation to generation in the same way as family jewels. The perfection of imitation lace has caused prices to be lowered to a ridiculous degree, and has made lace to be a rare ornament. But it is again, and rightly, in request, for there are few trimmings so becoming and so graceful.

CHAPTER IV

COQUETRY—THE ART OF PLEASING

THE present chapter, the last in our book, will serve at the same time as a conclusion to this work. After having described all means for preserving and repairing beauty, and for exhibiting it to the best advantage, it now remains for us to say a word or two on the use some women can make of this powerful arm wherewith Providence has armed them to strengthen their empire, and to exercise their rule for the good of humanity and civilisation.

We must not, however, make a mistake about this word "coquetry" which stands at the head of our chapter. There are two kinds of coquetry, good and bad, and we are concerned with the good. Coquetry consists, in the bad sense, of a woman seeking for admiration, in order to give birth to feelings which she encourages from the first, in order to fan them into a passionate heat which she never reciprocates for a moment, and which she then pitilessly discourages, mocking the unhappy person whom she abuses, laughing at sufferings, and breaking their heart with a burst of laughter. This is the coquetry of Don Juan and Lovelace, and it is odious to men and not respected by women. Yet we do not say that it is not very common among us. It is only too common, and there are, unhappily, a number of women to whom the nickname of *Celimène*, Molière's heroine, could be applied exactly. But this kind of coquetry is neither to be approved nor encouraged.

What we mean to speak of, then, is that good and true coquetry which is so distinctively a feminine virtue, or rather the cream of all essentially feminine virtues. It is the Art of Pleasing, the art of making society agreeable and charming, of throwing a grain of the ideal and of poetry into daily life. She it is who makes a nation's manners sweet and consider-

ate, and who makes a nation whose women are all like her in practice, a civilised and courteous nation. It cannot be disguised that the influence of women on their time and on society may be enormous and overwhelming, and this influence is exercised chiefly by the coquetry which brings the most eminent men, the greatest intellects to their feet. Consider what a part was played in France by women like Julie d'Angennes, Marquise de Rambouillet, to whose *salon* came the most famous wits of the century of Louis XIV., on whom she exercised a beneficent influence, which made this epoch remarkable among all other epochs. Let us recall in the same country, in the following century, the influence which those great women, Mme. de Deffand, Mme. d'Epinay, Mme. d'Houdetot exercised on literature, arts, and even politics; let us recall how Mme. Tallien, formerly Thérèse Cabarrus, caused the fall of Robespierre and the Queen Thermidor, and that Mme. de Stael made the literary revolution which has been called romanticism.

What arms had these women for playing such parts, and leaving so deep a trace in the history of their time and their country? None, if we except their beauty, their wit, and their thorough knowledge of the art of pleasing.

In what does this art of pleasing consist, whose social importance can be so great that

it raises simple women to the rank of historical personages? We shall try to analyse it briefly.

To exercise her power, to reign, to accomplish her proper function, in one word to please, women ought at the same time to please the eyes, the mind, and the heart of their admirers. A perfect woman, who knows thoroughly the art of pleasing, ought to shine by a collection of qualities which are at the same time physical, intellectual, and moral, which by themselves will assure her the sovereignty that she ought to seek.

Naturally, the physical qualities are beauty. But let us be understood. We do not at all mean to say that a woman must unite the face of Venus with the sculpturesque beauty of Diana. Whatever may be her natural gifts, it is enough if she knows how to charm the eyes of the onlookers by her air of freshness and health, by the tasteful arrangement of her dress, by the grace with which she wears them. She will certainly have all these if she follows the advice given throughout this work.

The intellectual qualities peculiar to women do not consist in learning deep enough to make us the equal of our best professors. This is not to say that women may not learn and do everything. Numerous and illustrious examples have proved the contrary. But this universal

knowledge is useless compared with the art of pleasing. A general culture, more wide than deep, which admits of gaining a notion and some comprehension of everything; a certain greatness of mind which will admit even notions above and outside our comprehension; finally, and above all, a natural and original wit which makes our conversation attractive, and can hold the admirers attracted by our beauty—a clever, cultivated woman whose mind is open to please the most eminent men. She can allow herself to ignore certain things outside her domain, and often this ignorance will only be one charm the more for her.

Women's moral qualities may be comprised in one word—kindness. Kindness makes a woman gracious and acceptable everywhere, it will make her find a good word for herself everywhere, and it will make her loved; kindness gives her the tact necessary for provoking nobody, for making every one comfortable, and for soothing the self-love and susceptibilities of every one. Kindness will enable her to heal the wounds made by her beauty, and to console and fill those to whose love she cannot respond with gratitude.

A woman's beauty and wit will draw many admirers; her kindness will turn them into friends, and into friends who are the closer in proportion as they are disinterested. Woman

exercises her empire by friends ; her moral qualities ought then to be those which distinguish her.

It is true that women are quoted who owed their celebrity in their time only to their beauty and wit, and in whom moral virtues were wanting. This is possible, but we can say one thing, that age destroys beauty, and estranges admirers who cannot be held by wit. Friends, on the other hand, whom our kindness has made, will still be devoted to us when wrinkles and white hairs have come. The empire of beauty and will is always ephemeral when kindness is not present to maintain and prolong it.

To sum up : be pretty, intelligent, and kind, this is the whole secret of the art of pleasing. There is no other secret but this alone. Let us, then, take care of our beauty and keep it as long as possible for our own pleasure, and for our fellows. Let us cultivate our wit that after charming the eyes we may charm the ears also ; but finally, and before all, be kind-hearted. Let us beware of those defects and too frequent unhappy faults, slander, pride, and, most of all, envy which estrange the attentions of our acquaintances, and make a void round us. Kindness is a great force—do not let us be so blind as to draw back from applying it. Finally, let us remember that a beautiful,

intelligent, and good woman is the Creator's masterpiece, and let us try to continually approach this physical, moral, and intellectual ideal which ought to be the hope and aim of every creature.

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